

THE CHINESE RECORDER

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Editorial

THE CHINESE VIEWPOINT.

Directly, through personal communications, and indirectly through press criticism, there has been a questioning of the wisdom of devoting so much space to the Chinese viewpoint. In giving translations of what the Chinese are saying at this time and to statements which have been issued in English by groups of Chinese, the RECORDER does not wish to create the impression that it approves, even in general, the positions taken by the various Chinese writers. A careful reading of these opinions reveals the fact that there is no lack of divergence of viewpoint among them. Even where there seems to be a fair degree of unanimity, the RECORDER is not prepared to hold that this unanimity probably expresses conclusive thinking. It would seem quite unlikely that the thinking of the Chinese at this stage would be any more balanced and determinative than, say, the present thinking of groups of missionaries on mission policy. All who are constructively seeking right solutions to the problems which confront both missions and Chinese churches need an interchange of thought with one another, that each may share the other's struggle for the light which will show the way out. As the RECORDER exists primarily for the missionary it would seem fitting that, in a time of crisis like that in which we now find ourselves, its pages should supply the missionary with as much information as is practicable on what Chinese Christian leaders are saying. The RECORDER would welcome most heartily a sincere and forward-looking discussion

of any questions raised in the minds of its readers by the Chinese opinions which from time to time may be quoted. It would also welcome reflections of Chinese thought which find expression in other ways than through the printed page. Our co-workers in the interior, who are in daily contact with many church members and know from frequent conversations what thoughts are uppermost in their minds, can render a peculiarly helpful service to their fellow-missionaries by reporting what they learn. Among other things it would be of interest to the editors of the RECORDER, and doubtless also to many of its readers, to know to what extent Chinese Christians generally share the various viewpoints revealed in the articles which are appearing in Chinese in the Christian periodicals. In keeping its pages open for a frank and mutually sympathetic expression of opinion on any question relevant to the Christian enterprise in China, the RECORDER believes that it will be serving the interest of the great Cause which unites us all.

LOVE SOLVES THE PROBLEM.

To correct some misinterpretations arising out of the bulge referred to in last paragraph, we had attempted a rectification of the perspective when the letter on "The Present Paramouncy of the Kingdom of Heaven" came in. It is so timely that we have given up some of our editorial space to it. Whilst in our last two issues we have been searching for root causes of the troubles, it has been growingly evident that there was still a deeper view to be taken, that we had to get away from the surface view of things to underlying spiritual realities. This was all the more apparent as we witnessed the remarkable movement going on in Shanghai (as described in our China Field department). In spite of unrest and racial divergencies the Chinese Christians thronged daily a foreign place of worship, the meetings overflowing into adjacent halls. It was a remarkable testimony to the power of the Gospel to remove prejudices and allay antipathies, and bring rich spiritual blessing to foreigners and Chinese alike.

We wish to emphasize the place of love at a time when there is so much expression of hate. We are here in China because the love of Christ constraineth us, and because "God commendeth His love toward us in that while we were yet sinners Christ died for us." As the word "commend," in its root meaning, connotes demonstration and proof, we wonder how much love has been exhibited in our relations with the Chinese, and how successful and sympathetic we have been in getting their viewpoint. In our Book Table department our readers will find a review of a new pocket edition of Papini's "Story of Christ." In that remarkable work we find a reference to Mo-Ti (墨翟)—spelt Me-Ti—by Papini, who writes: "Four centuries before Christ a wise

man of China, Mo-Ti, wrote a book wherein he sought to convince men of the duty to love one another. 'The sage,' he said, 'who would better the world can better it only if he be intimately acquainted with the origin of its disorders; if he possesses not this knowledge he cannot improve it What is the origin of these disorders? They are the result of our want of love for one another.'" It is true that Mencius vigorously attacked Mo-Ti's doctrine of "universal love," but in these days of China's new-found nationalism, with a revaluing of her heritage of the past, it is well to be reminded of Mo-Ti's great contribution to China as mutual love to remedy the plots and strife of his day. One passage from Mo-Ti's writing says "If people regard the property of other families as their own, who will steal? If men regard other men as themselves, who will rob? If men regard other families as their own, who will cause disturbance? If they regard other countries as their own, who will go to war?"

Since writing the above we have received a letter from a RECORDER reader just arrived in the States. He sends us some cuttings from the *Herald Tribune* of July 15th, showing what the preaching of the Gospel of love had done for Herrin, Illinois, which seemed so hopelessly wicked. When Ex-Editor Evangelist Williams came by invitation to Herrin he asked his hearers night after night to read the thirteenth chapter of First Corinthians. We quote several sentences from the cuttings sent: Mr. Williams said "Herrin is no different from any other city, except that possibly men here let hate and jealousy run riot. Humanly speaking, I would not dare to try to place the blame for Herrin on any individual or organisation. It was simply that sin was there and had to be eradicated before the town could be cleaned up. There is only one antidote for sin. That is Christ." "The hideous nightmare of massacres, factional gun-fighting between union and non-union forces, elements of wet and dry, Ku-Klux and anti-Ku-Klux, since 1923, is now forgotten history, leading citizens of Herrin said to-day."

PRE-REQUISITES OF PEACE-MAKING.

As has been expressed before the belief of the RECORDER is that the reign of justice and peace will come only through an increase of the spirit of mutual love, and so it will work for a more Christlike method of solving national and international problems than by strike, boycotts and war. The conviction that at this time it is the obligation of Christians to deny themselves, rather yielding than insisting on rights and even on conscientious positions, has been strengthened by a study of the beatitudes leading up to "Blessed are the Peacemakers." We can only qualify as peacemakers by passing through the experiences of the previous beatitudes. Have we learnt the poverty of our own

spirits? Have we been so conscious of impotence and emptiness as to bow in submission to the will of God? Have we hungered and thirsted after the possession of a fuller and nobler righteousness? Have we judged others with a gentle judgment knowing how much we need such mercy ourselves? Have we such purity of heart that we have had a vision of God? There is much need for heart searching these days. We cannot bring peace to others if we do not possess it ourselves. As peacemakers we must not only bear injuries and recompense with pity and love, but endeavor to bring about better conditions for humanity.

MISSION SCHOOLS AND POLITICS.

Interested travellers going up the Yangtse river have always been cheered by the obvious benefits accruing from Chang Chien's energetic fostering of industry and commerce. Our readers will welcome his views of the peril in the student movement (pp. 596-598), reprinted from *The China Press*. We take the liberty also of reprinting Dr. T. T. Lew's Open Letter (pp. 609-614). These supplement the papers in the early part of this issue. With regard to Mr. Rowley's references to Chinese students we are glad to be able to report that, as regards college students, the Christian students have acted in a great many notable cases in an exemplary Christian manner and have been instrumental in certain cases in restraining the excesses of the non-Christian students. Seeing that there seems two distinct attitudes toward the school question our readers will be interested in the following Senate resolution of an interdenominational and international university:

"That we as a university re-affirm our purpose to maintain an unswerving loyalty to Jesus Christ and to pursue the ends for which Christian education exists (sound culture and the development of Christian education, character, and personality). We are convinced that students and staff alike can best fulfil this purpose by giving diligent attention at all times, to the regular studies of the university. We are in sympathy with the legitimate expression of patriotism but we would strongly urge our students to devise ways of rendering constructive service to their country. We expect them to refrain from interference with their class-work which would be opposed to their own good, to the highest interests of the university and to the welfare of the nation at large."

At this time special attention ought to be drawn to the report of the Conference on Chinese Christian Education held in New York city. In the report just to hand we have the committee's summary of Conference opinion, and with regard to the responsibilities of missionaries in China we find the following:

- a. To increase continually the amount of responsibility placed in Chinese hands, both in teaching and in administration.
- b. To link the Christian schools more closely with the Christian churches.

- c. To cultivate persistently Chinese sources for the support of Christian education.
- d. To make schools and courses more vocational in character, and adapted more fully to the needs of Chinese life.
- e. To strengthen the courses of study in the Chinese language and literature with a genuine appreciation of Chinese history and culture.
- f. To seek Government registration or recognition of Christian schools if this can be done without imperilling the Christian character of their work.
- g. To bring about a very decided increase in the quality of religious instruction with a clear facing of the wisdom of making it compulsory.
- h. To circulate clear statements interpreting the purpose and work of Christian educational institutions.

FOLK SCHOOLS.

Dr. Harry F. Ward's contribution on the Peasant in Russia (pp. 577-579) naturally evokes our solicitude towards the rural people of this land. This is an opportune time to repeat some sentences uttered by Dr. Kunkle at the meeting of the National Christian Council:

The Anti-Christian Movement threatens the position of the Church with reference to three classes of men: the scholar, the farmer and the laborer. We have been concerned with holding our place with the scholar. We have more need of fear with reference to our position with the farmer and the laborer.

Our mission work now is largely for the so-called non-productive classes. In our efforts to attain self-support we have become more and more dependent on the fees of the rich. The poor no longer feel at home in our schools, our associations or even our hospitals. Those who come from the farm and the workshop to our schools we do our best to turn into the so-called exploiting classes.

A few months ago I was examining the church roll of twenty-seven chapels located in one of the country fields of Kwangtung. By actual count I found that there were as many men in professional work as in farming and three times as many business men as workmen. This is doubtless an extreme case. But is it as true anywhere as it should be that the poor have the Gospel preached to them? There has been no intentional neglect. It is rather that the city-trained stranger imported into the village and placed in a foreign-style chapel has failed to secure the confidence of a conservative and cautious farming community. The leaders of farmers and laborers are largely from their own ranks. No movement among them can hope to succeed without such leadership. How then can leaders among farmers and laborers be developed?

Nowhere in the world is there a happier or more enlightened farming population than in Denmark. This is due to the Folk Schools of that country. About 10% of the farmers have spent a term of a few months at one of these schools. Without examinations and largely without books but with stimulating contacts and inspiring lectures the spirit was quickened and the intellect awakened. Every village has one or more leaders who have learned in this way. The Folk Schools of Finland are more

practical, giving courses in agriculture and home industries. China needs a vast number of such schools. Three kinds of courses might be given, cultural, practical and religious. Men should go out from such schools intellectually awakened, prepared each to make a better living for himself on the farm, and with every prospect of becoming a leader of his community and of the local group of Christians.

THE INSTITUTE OF PACIFIC RELATIONS.

The articles on this topic will have a double interest to our readers. Dr. Rawlinson's article will be specially welcome as affording visible proof of his being on his way back to China; but there is the wider and deeper interest in being brought into contact with a gathering which was not limited by race, creed, color, or political or social position. For many reasons the meeting place was an ideal one; but specially because in Hawaii there has been a serious and very successful attempt in past years to solve some of the problems of the Pacific area. It says much for the manner in which the foundations were laid (largely by missionaries) and built upon, that there has been so little race animus and so much friendly feeling in Hawaii. With so many broad-minded Christian leaders in these Islands meeting with like minded representatives the Institute is well called "An International Forum" and deserves the name of "An adventure in friendship."

THE LATE MRS. WILLIAM H. LACY.

We would express to the sorrowing husband and family and Mission the deep sympathy of ourselves and our readers at the death of "Mother" Lacy at Kuling on August 19th. In next issue we hope to have a longer notice, but in the meantime we wish to pay tribute to the unique service Mrs. Lacy rendered. From a home of sacred and loving relationships there radiated a willing, faithful, and efficient service the value of which it is impossible to estimate.

THE PRESENT PARAMOUNTCY OF THE KINGDOM OF HEAVEN.

Perusal of the August number of the CHINESE RECORDER, including the message of the National Christian Council dated July 16th, has strongly corroborated one's own impression that the most radical weakness manifested on all hands in the handling of the distressing situation precipitated by the events of May 30th in Shanghai, has been failure to realize and emphasize the present paramountcy of the Kingdom of Heaven, failure to subordinate lesser loyalties to the supreme loyalty.

The missionary came to China because Christ and his Kingdom were more to him than relatives and native country; and thousands of Chinese Christians have proved their similar estimate of values by giving up all, and enduring persecution and charges of disloyalty, for the Gospel's sake:

yet all this seems to have been forgotten in a sudden storm of misunderstanding and suspicion. What if there are differences of opinion as to the facts, their various significances, their proper handling? What Christians are primarily seeking is neither the assertion of the dignity of China, nor the maintenance of any attitude of superiority or domination; but the speedy recognition, by all the people of this land, of the fact that true "righteousness,"—individual, family, social, national, international; true "peace,"—stability, equality, opportunity, service; and true "joy,"—freedom from sin's power and penalty, release from disquieting anxieties, assurance of eternal hope,—are all to be found only in "the truth as it is in Jesus," and not in any man-made philosophies, however wise and good. Incidentally, inevitably, this recognition, and a course of life based upon it, will mean the elevation of China to a manifest "dignity" such as has never yet been hers; and also incidentally it would soon remove the last vestige of foreign assumed "superiority" or "domination."

"The King's business requires haste;" and we cannot afford to be at odds among ourselves over anything less fundamental than our one supreme purpose. We have presented to us a magnificent opportunity for the application of the slogan given to the National Christian Conference in 1922. "Agree to differ, but resolve to love." There may be question as to its unlimited applicability to disagreements concerning vital Christian faith; there can be none as to disagreements concerning political and social relations. If every Christian loves Christ supremely, he will so love other lovers of Christ, be they Chinese or foreign, that he will be true and sincere in all his words, and in all mutual relations; will have confidence in their truth and sincerity; will be more eager to discover, make known and cultivate their virtues than their faults, more ready to perceive and to admit his own weaknesses and mistakes, more quick to forgive, even when demonstrable injustice has been done.

Perhaps the chapter of God's Word which most needs, and will best repay, careful reading at the present time, is that unique thirteenth chapter of First Corinthians, in which there is scarcely a sentence,—if there be one,—which does not have immediate and distinct bearing upon the present situation. After exalting "Love" above eloquence, prophecy, wisdom, faith, over-coming power, self-sacrificing beneficence and martyr-devotion, as the one indispensable essential of Christian character, the fruit and only certain evidence of true faith, the one foundation for unselfish devotion, Paul says, in paraphrase, "Love suffers long yet still persists in being kind; Love does not admit envy into its heart or relations; it does not boast or let itself be puffed up in pride; it is not carried away by sentiment or passion to do improper things; it is not constantly looking out for its own interests; it has such control over its own spirit that those things which are provocations to other men do not disturb the serenity of its gentleness; it lays up no grudges, plans no revenge; it finds no satisfaction in the failures and wrong doings of any man, but rejoices in every triumph of God's truth as the one source of true progress; it charitably covers over the faults of others, is much more ready to trust than to suspect, looks forward with hopeful optimism to the turning of even the most hopeless to righteousness; and will submit to any amount of insult, snubbing, injury, opposition, in the endeavor to bring good out of evil. Love never fails, though all else may, for it increases by its own scattering, grows strong by its own use, until it is perfected in the life everlasting". If we will write those words on the tablets of our hearts, and allow them to have their full bearing on the present situation,

that situation will be solved for the Christian Church, which will then have a ten fold energy for its wider national solution. The Church is weak to-day to meet the crisis because even within its ranks the Kingdom of Heaven is not paramount.

There is very great danger that the Christian Church will fail to avail itself of a rare opportunity to demonstrate the difference between Christianity and Confucianism, between Christian and non-Christian patriotism, between Christian love and racial pride, between Christian faith in the power of the spiritual and non-Christian confidence in the things of the flesh and the intellect. It may not yet be too late to achieve the end, if we will now fully realize that Christ never intended that the Paramouncy of His Kingdom should begin only after our relation to earthly nations ceases.

F.

Notes on Contributors

HAROLD H. ROWLEY, B.A., B.D., is a member of the English Baptist Mission. He has been in China three and a half years, two of which were spent in Tsingchowfu and the last year and a half in the Theological School of the Shantung Christian University.

WILLIAM F. HUMMEL, Ph.B., M.A., is a member of the Methodist Episcopal Church and Mission. The first year he came to China he was engaged in evangelistic work in Chinkiang, but for the last sixteen years he has been teacher of religious education in the University of Nanking.

JAMES YUNLUNG YEH, B.S., B.D., is a graduate of Wooster College, Wooster, Ohio, and Princeton University, New York. Since his return four years ago he has been the pastor of the Kulou Church in Hangchow.

Dr. HARRY F. WARD is now Professor of Christian Ethics at Union Theological Seminary, New York. He has spent the last six months of an extended tour around the world here in China under the auspices of the National Christian Movement of the Y.M. and Y.W.C.As., lecturing primarily before government student audiences.

Rev. FRANK RAWLINSON, D.D., has been in China 23 years engaged in educational, evangelistic, administrative and literary work. He is the editor-in-chief of the CHINESE RECORDER. Whilst home on furlough he had a regular course lectureship at Union Theological Seminary, and is presently on his way back to China from Honolulu where he was a member of the Institute of Pacific Relations.

Mr. L. T. CHEN is a graduate of Yale University; secretary, City Division of the National Committee of Y.M.C.As. of China; Executive Secretary of China Committee of the Institute of Pacific Relations.

Rev. D. WILLARD LYON, M.A., D.D., is a member of the National Council Y.M.C.A. of U.S.A. As a child he spent ten years in China and after his education abroad returned and for the last thirty years has been engaged in administrative and editorial work and in the training of Y.M.C.A. secretaries. He has been a member of the C.C.C. and N.C.C. and has also served on literature and religious education committees.

DAVID Z. T. YUI, B.A., M.A., Litt.D., graduate of Harvard University, is the general secretary of the National Committee of the Y.M.C.A. of China. In 1921 he was sent to the Washington Conference as People's Delegate. He is the Chairman of the National Christian Council.

Mission Schools and Chinese Politics

H. H. ROWLEY

IT has been frequently stated, during recent days, that it is a good thing that the Chinese student takes so keen an interest in political questions; that he has a perfect right to express himself on such questions, and Mission institutions should not endeavour to repress him; that his is the only voice able to form or to articulate public opinion in China, and in him lies the only hope of the salvation of his land from its present unhappy state. I venture to offer some analysis of the application of these ideas to recent happenings, and their relation to certain fundamental principles.

I.

That every student has a right to political ideas, and to the expression of them, is not quite so axiomatic as is sometimes assumed. All rights involve responsibilities, and he who has not fitted himself to shoulder the responsibility cannot claim the right. The right to an opinion on any question has to be earned. None has a right to an opinion on things he does not understand, and of the majority of scholars of lower than University grade, it may safely be affirmed that they are too irresponsible, and have not sufficiently qualified themselves by the hard discipline of the study of the problems and issues before them, to form ideas on many of the questions on which they express themselves. They are not in a position to form their own opinions, let alone to form public opinion, and it is ludicrous to talk of their political ideas.

Of the students of more mature years, however, I would say that it is not merely their right, but their duty, to equip themselves to form, and then to form, political ideas for the uplift and salvation of their country. Their task is not completed, however, in the sudden outburst of a passionate reaction to circumstance, but in hard and continuous thought on the many and varied problems that confront their country. And every man who claims this right to an opinion should justify his claim by exercising an independent judgment, and by forming his own ideas. He should think for himself, fearlessly and unflinchingly, and not merely be swept into a movement which he dare not resist. Whoever merely yields to a stream thereby renounces his right, and surrenders it to those he blindly follows.

Moreover, while of these more mature students the right to form and express political judgments, if they are willing to earn it, may be

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

affirmed, this does not mean that it is their right to express them in whatever way and at whatever time they will. A justifiable opinion does not justify the means adopted for advocating it. Thus, even if we should agree that the students of Peking schools were entitled to the opinion that the Minister of Education wrongly forbade certain patriotic demonstrations on May 7th, we should not thereby affirm their right to enter his house and demolish his furniture. Students more widely are entitled to the opinion that the police of the International Settlement of Shanghai acted precipitately on May 30th, or that extraterritoriality should be abolished, but that does not involve the right to endeavour to incite people to kill the foreigners wherever found, or justify the wild fury of the agitation which swept like a prairie fire throughout China. There are ways of expressing ideas which are appropriate to intelligent beings in a civilised democracy, and there are ways which are not.

Further, there is a time when it is improper for the student to express his political ideas. He enters an educational institution to study, and his first duty while there is to study, and to submit himself to the discipline of the institution. Only through obedience can he learn to command, through discipline to lead. He has no right to absent himself from the classroom or the examination room to undertake his political propaganda, of whatever sort. For that he should choose a time which does not conflict with the duties he owes to the Institution into which he has been admitted as a student. Still less should the students, as a body, ask or expect the authorities of their schools to consent to the suspension of their proper work, to enable them to pursue their political activities. Any school authorities who do so consent, thereby associate themselves with the political programme, and for the particular activities, for which they agree to suspend their studies, they cannot evade a share of the responsibility. While it is allowable and right for every student of mature judgment to interest himself in politics, the educational institution in which he studies should not, as an institution, identify itself with political activities.

Again, it needs to be affirmed that the political activities of the students should be carried on entirely by the free association of the men in groups. There should be no compulsion of every student in an institution to join in any such activity, no intimidation of one group by another, or of one school by another. Any such compulsion or intimidation is a denial of the right to an independent opinion,—a denial of the only right on which political activities can be based.

II.

To speak more particularly of Christian schools, especially such as are founded and financed with foreign money, it would seem scarcely

to need affirming that they should not associate themselves in any way, as institutions, with political activities, and that, therefore, they should not consent to the suspension of their work for political demonstrations, or connive at the breach of discipline involved in unsanctioned suspension of work for such demonstrations. This is not to deny the right of the student in a Christian school to political opinions and activity. It is merely to affirm that his politics should be prosecuted without interference with his studies, precisely as has been urged above of all students. That we cannot ensure the acceptance of this principle in all schools, is no reason why it should not be maintained in the institutions for which we are responsible.

Of the students in Christian schools, it would seem also reasonable to ask that, whatever their fellows in other institutions do, they, at least, shall try to pursue their political programmes along lines which are consistent with the spirit of the Christian faith. Even if the students are not themselves all Christians, they should surely show so much courtesy to the principles of the institution in which they seek training, as to refrain from un-Christian methods of propaganda, while they are students there. And whatever views may be held as to the goals of the present student agitation, it is surely impossible for any Christian, in moments of calm reflection, to justify the methods adopted, or to reconcile them with the spirit of the Christian faith. The dissemination of wild and false statements, the malicious appeal to the passions of the ignorant, the stirring up of bitter national hatreds and ill-will, cannot be reconciled with the spirit of Jesus.

Again, if it is true that China's only hope of becoming an enlightened democracy, with an instructed public opinion, lies in the political activities of the more mature of her students, then the Christian students should be foremost in their political activities—always, as above urged, by free association, and without involving their schools, as institutions, in such activities. In every movement that is beneficent, Christians should be in the van. Unfortunately, during the recent troubles, it would appear that in most places the Christian students merely fell into step in a movement which was initiated by non-Christian students, and which was thoroughly un-Christian in character. In some cases they were intimidated into joining the movement. But, speaking generally, the Christian students have not, during the present crisis, had any distinctive message, and would not, to an outside observer, appear to stand for anything different from the non-Christians, with whom they are associated. Looked at from any standpoint, the Christian students have cut a poor figure. They have been dragged at the heels of a movement which they neither initiated nor controlled, a movement, withal, which, in the methods it adopted, flouted the principles of the faith they profess.

III.

It would seem, therefore, that if the hope of China lies in the political activities of her students, a great responsibility is laid upon those in charge of our Mission schools, and perhaps especially upon the Chinese members of the staffs. It is not our business to propagate political views, or to direct political activities, but we may legitimately set ourselves to fit our students for these tasks. We may teach them the meaning of patriotism, and show them that it is not exhausted in anti-foreignism. We may urge them to think for themselves, to examine every question candidly, and from all sides, to preserve an utter respect for truth, to be fair even to their enemies, and not to injure this man for the sins of that. We may teach them the meaning of democracy, and show them that it is other than mob rule, and other than anarchy, and is wholly consistent with submission to authority. We may warn them against methods of propaganda which are dangerous and evil, and suggest to them methods whereby they may, with dignity and effect, advocate their views, whatever those views may be. In all these tasks our Chinese colleagues, who would appear to believe much more thoroughly than any Westerner can in the importance of political work by students, have a large field for work and wholesome influence, where they will be less liable to be misunderstood than foreigners. And if Chinese politics are to be infused with the Christian spirit, which alone can make them full of abiding hope for China and for the world, it is imperative that they should undertake this truly patriotic task.

Until it is undertaken, however, what are we to do? There have been not a few who have criticised those isolated missionaries who have attempted, in some cases successfully, to hold the students of their schools out of this agitation. If their object were to prevent men of sound mental equipment and of mature judgment from taking an interest in the welfare of their nation, they would undoubtedly be wrong. But if their desire has been to prevent their students from being dragged into what they realise to be a movement whose methods are alien to the Christian message, to avoid their schools being involved in political movements, and to uphold the authority of school discipline, I believe they are wholly right. It is said that even if our students have acted in a way we deplore, in such a matter we should realise the delicacy of our position as foreigners, and should refrain from checking a movement, which, with all its faults, is thoroughly Chinese in psychology and method. We have no right to evade our responsibilities, and plead specious excuses. We have come to China because we believe that we were called of God to propagate the Christian faith, and in our acceptance of that call we undertook a great responsibility toward God, and toward those who are committed to us to train. We have come because

we feel that despite the many fine qualities in the Chinese character, the Gospel of Christ has much to add, and that Chinese psychology may be so enriched and transformed as to become Christian psychology. When, therefore, we see our students pressing, or being pressed, into a movement which is alien to the spirit of Christianity in the methods of its propaganda, it is our solemn responsibility to make clear testimony against the methods of the movement, and to do all in our power to keep those for whom we are responsible out of it. Unless we can secure that Christian principles shall be firmly adhered to in the conduct of our Christian schools, whatever we may do in other directions, we fail in the fundamental purpose for which they were established.

The Results of Compulsory Religious Education in Mission Schools

WILLIAM F. HUMMEL

MUCH has been written recently on the question of compulsory religious education in mission schools. One group of Chinese writers opposes such education because, up to the present, these schools have almost exclusively used biblical materials, which it considers to be largely superstitions of a bygone age and unsuited to the educational curricula of China. A second group favors voluntary religious courses and exercises, provided they include the materials and methods of other religions besides Christianity and no efforts are made to proselytize. A third group, composed mainly of missionaries, adheres to compulsory Bible courses and chapel services as apparently the only means of preserving the Christian character of mission schools. A fourth group, which is just as eager to make these schools genuinely Christian, doubts the possibility of doing this by the methods of compulsion and believes that only voluntary Christian activities can prevent harmful consequences.

While the right of mission schools to have Bible courses and chapel services can not well be denied, any effort to make these activities of the Christian religion compulsory merely arouses deep-seated defensive, even antagonistic attitudes, and results in slovenly and even unfruitful teaching; thus showing clearly a misunderstanding of the Chinese mind and contradicting the Christian character of these schools. This is a fair statement of the situation in most mission middle schools and colleges, as all that follows is intended to show.

That compulsory Bible courses arouse anti-Christian attitudes is not the superficial observation of a few individuals but the ripe wisdom of many competent investigators. For instance, the China Educational

Commission, after making a searching investigation of mission schools, reports as follows: "Experience has indicated that to require a student, against his will, to study a religion other than his own, is to create a defensive, even antagonistic attitude, toward that religion." That these attitudes are also acquired by Christian students is shown clearly by the following example taken from the report of this same Commission: "A thoughtful Chinese woman, a third generation Christian, and an earnest Christian worker, confessed that when she left middle school it was with the resolution never to open her Bible again, so weary was she of the uninteresting required Bible study she had had throughout her school years. Her college Bible study opened a new and wonderful storehouse of truth to her. But many a student does not go on to college." The Commission might also have added that some who finish their college courses never abandon their former antagonism toward compulsory Bible study.

Moreover, many experienced Christian teachers assert that students who have been surfeited with required Bible courses and attendance at chapel services are generally more antagonistic toward these activities than those who have not been compelled to study the Christian religion. The latter often know little about Christianity, but withal, most of them are open-minded and for a time, at least, manifest genuine interest in Bible courses and chapel services which promote purposeful thinking, right relationships, and desirable conduct. But unfortunately, after a semester or a year of an unending round of set tasks in the Christian religion and of contact with students who dislike these compulsory activities, they acquire similar damaging attitudes, much to the detriment of the Christian cause.

It is sometimes assumed that students manifest the same defensive and antagonistic attitudes toward other compulsory courses, such as history and physical training. In order to get definite information on this point I put the following question to an unselected group of one hundred college students of all classes: Since we have required physical training and courses in history should we have required chapel services and Bible courses? Why? I told them that these activities were all made compulsory because teachers and administrators of mission schools are generally agreed that they are essential for the symmetrical development of students. As a precaution against misleading responses I requested that no names be signed and I stated that their replies would not affect the present requirements of the college. I found that only thirty-five students voted for compulsory Bible courses and chapel services, whereas sixty-five voted against them. But most of those who voted for compulsory religious activities seemed to have doubts about the advisability of having many required courses, for they advocated reducing the total number of more than twenty semester hours of religious

courses to five or ten hours. Moreover, most of those who voted against compulsory religious activities said that they favored voluntary Bible courses and chapel services as the only means of achieving a worthy purpose and of preventing harmful consequences. But many students on both sides of the question stated that since religious education in mission schools derived its materials and methods almost exclusively from the Christian religion it could not well be compared with history and physical training, both of which included practically all available materials and methods in their respective fields. No doubt most of the students would agree with Professor F. E. A. Shepherd, who stated in a recent letter to the editor of the *CHINESE RECORDER* that "religious instruction if made compulsory should be made complete." In general, the replies showed that the antagonistic attitudes of many students toward the Christian religion had been accentuated by compulsion and that these attitudes were vastly more damaging than their dislike for required physical training or courses in history.

It does not follow, however, that because most students oppose compulsory Bible courses and chapel services that they are trying to evade the appeal of the Christian religion. A recent petition to the faculty, signed by sixty-five students, reads in part as follows: "The purpose of religious education is to give students a clear understanding of Christianity, so it is undesirable to require too many courses to vex them. If the required religious courses are reduced it will increase the interest in religion and the spirit of free investigation in Christianity." It has long been the practice of many non-Christian students in college to elect freely courses in the history of religions, philosophy of religion, and even biblical courses when taught by competent teachers; and at the beginning of the last semester more than sixty students organized themselves, on their own initiative, into clubs, with faculty advisors, for the untrammelled study and discussion of religion. The following topics, chosen at random from a long list of their weekly papers, will give some idea of the nature and the range of their interest in religion: My Conception of Christianity, Christianity in China To-day, The Problems of Christianity, Characteristics of the History of Christianity, The Value of the Christian Bible, The Character of Jesus, The Meaning of Prayer, Buddhism and Christianity, Christianity and Mohammedanism, The Development of Taoism, Youth and Religion, Origin of Religion, and Chinese Ancestor Worship. In addition to electing religious courses and organizing religious clubs not a few students are voluntarily teaching in Sunday schools as well as freely rendering many kinds of community service under the auspices of the school. These activities certainly do not indicate a lack of interest in the Christian religion or any probability that if religious courses are made voluntary and attractive few students will elect them. On the other hand, they

show that it is possible by a voluntary religious program to permeate every phase of school life with the spirit of Jesus and to promote whole-hearted thinking, appreciation, creative workmanship, as growth in knowledge and skill.

This account does not yet exhaust the harmful effects of compulsory Bible courses and chapel services, for it remains to be shown that they also result in slovenly and unfruitful teaching. The China Educational Commission speaks of the psychological effect of compulsory religious courses as follows: "If the teacher of a course in religion does not have to compete with other courses, he may almost unconsciously allow himself to offer a less vital, vigorous, and attractive course, than he would dare to give if students were not forced to take the work whether it was interestingly given or not." In teaching as in industry "necessity is the mother of invention," and the teacher who is not put on his mettle by voluntary religious courses does not ordinarily make frequent adaptations of materials and methods to the interests and needs of students. He has the feeling that in spite of every effort to improve his methods of teaching he can not secure the whole-hearted co-operation of all students, for many of them come to compulsory religious courses with antagonistic "sets" which clearly hamper the learning process. Furthermore, he can not experience the joy of successful achievement which is a necessary incentive to improved teaching.

It is the experience of teachers of religion to-day, as it was the deep insight of Plato, that "knowledge which is acquired under compulsion has no hold on the mind." If knowledge of the Christian religion, acquired in compulsory Bible courses, had much hold on the minds of students we ought to find more of them eager to explore the alluring leads and by-paths which make other courses of abiding value, and even impatient to share their religious experiences with relatives and friends. And if such courses were half-way successful in improving conduct we should see less listlessness in classes and cheating in examinations, as well as fewer attempts to do things merely in order to please the teacher or to get respectable grades. Likewise, if these courses were really efficient means of removing the defensive and antagonistic attitudes of students the latter would not now be making so many adverse criticisms of compulsory religious activities and show so much irreverence toward the sacred books and rites of the Christian religion. Finally, if these courses were a fruitful medium for enlisting young men and women in the work of the church it would not be so rare to hear pastors and other Christian workers testify that they had been influenced by compulsory Bible classes, nor so common to hear testimonies of the value of elective courses and of personal fellowship with Christian people. It is such unfruitful results that shake the faith of most teachers and alumni of mission schools in the improbability of com-

pulsory Bible courses, and that cause some of them to even deny the Christian character of these schools.

It is also the opinion of many leaders of chapel services that compulsory attendance is fraught with serious dangers and is, therefore, of questionable value. Professor G. A. Johnston Ross, in a recent letter to *The New York Times*, calls such compulsion a "monstrous mediaevalism." He adds that "the evil is aggravated by the fact that the compulsion extends to undergraduates only and not to the faculty, as though there were some need of God which men can outgrow. The logic of the situation calls for a limitation to preach to prison chaplains or other persons accustomed to deal with audiences reluctantly present." Presumably every mission school has selected its leaders of worship, like its teachers of religion, on the basis of merit and would select better persons to take their places if it knew where to find them. But in spite of innumerable efforts to improve chapel services the listlessness and outward conformity of many students who attend them under compulsion is appalling. Their attitudes are not much different from those of the Jews who, according to Robert Browning's poem "Holy Cross Day," were formerly compelled "against their obstinate hearts" to listen to a Christian sermon, once each year. That these results are caused by compulsion and not merely by unadapted programs of worship, was attested in by-gone years by a similar purposelessness in the performance of certain Confucian rites. For instance, the hortatory edict of Yong-cheng says: "If you only feign them exteriorly, but remain proud in your heart, even when you make a reverence, this will be mere sham, done only because you can not do otherwise; this will only be discharging a duty which you can not escape, but you will have no merit from this act ordered by the rites" (Davrou). So when students take part in chapel services in similar perfunctory fashion one wonders if, after all, they are deriving any benefit from these acts and whether the latter are not diametrically opposed to the spirit of Jesus.

Let it be understood that these results are inevitable under any scheme of compulsion in religious education. They beset Catholic as well as Protestant schools, but with this difference, that the latter are endeavoring to train their students to exercise initiative and judgment and are, therefore, irrevocably committed to a program of freedom in education. Protestant schools can not recede from this position without violating their own avowed purposes and arousing the antagonism of the Chinese people. By diluting and sugar-coating Bible courses and chapel services they will only temporarily defer the day when all compulsory aspects of these activities will be abolished by government legislation. However, if they proceed immediately to "do away with compulsion and substitute high quality," as Dr. E. D. Burton recently advised, they do not need to fear the results.

In conclusion, it can not be too strongly emphasized that the above mentioned results are permanent and not merely a passing phase. They are not caused primarily by poor methods of teaching, by nationalistic self-consciousness, by a trend toward rationalism, by an anti-Christian movement, nor even by the knowledge which has gone abroad that in some countries all religious education has been ruled out of public schools. In fact these results are certain to ensue from the nature of Chinese civilization. There are, indeed, few things more impressive in Chinese culture than the well nigh universal opposition to any compulsory methods of promoting right relationships and right conduct. Moral education by compulsion has always engendered in the minds of the Chinese the profoundest mistrust; not chiefly because it endangers personal liberty, but because, untampered by reason, it so easily puts force above respect for personality. The earliest Chinese moralists, as well as the latest, testify that compulsion is to be employed only as a last resort, and then with the probability that it will never achieve a worthy purpose. Thus Mencius said, "When one by force subdues men, they do not submit to him in heart. They submit, because their strength is not adequate to resist. When one subdues men by virtue, in their hearts' core they are pleased, and sincerely submit, as was the case with the seventy disciples in their submission to Confucius." (以力服人者非心服也力不勝也以德服人者中心悅而誠服也如七十子之服孔子也.) The Chinese long ago discovered the power of freedom in education, and they will never whole-heartedly respond to compulsory programs of religious education in mission schools. "If we only have wit enough," says Professor A. C. McGiffert, "we can learn to lead where we can no longer drive."

What is the Cause of the Present Attack on Christianity and What is the Best Way to Meet It?*

JAMES Y. YEH.

"But I say unto you which hear, Love your enemy, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you." Luke 6: 27-28.

WE should not be surprised to hear about the present attack on Christianity. It is not at all a strange thing. The attack on Christianity is an old, old story. Yes, it is as old as Christianity itself. When Christ was yet a baby, he was attacked by King Herod. The king was so determined to kill Him that he even used the most cruel method of massacring all the children from two years

* Paper read by Rev. James Y. Yeh of Hangchow before the Central China Mission Meeting, May 22, 1925.

old and under, within the city of Bethlehem and in all the coasts thereof. Moreover, the very name "Christian" was given by opponents of Christianity as a result of this attack. The four Gospels, the Acts of the Apostles, the Epistles and the Church History are full of records of frightful and dreadful attacks. Christianity is a suffering religion. The virtues as a result of suffering are among the sweetest and noblest fruits of the Christian religion. From persecution the church as a whole comes forth purer and stronger. "Go on," Tertullian once said to the heathen governors, "rack, torture, grind us to powder; our numbers increase in proportion as ye mow us down. The blood of Christians is their harvest seed." Jesus said, "Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven." "He that loseth his life for my sake, shall find it." Again He said, "Whosoever doth not bear his cross and come after me, can not be my disciple." Let me, therefore, say again that Christianity is a suffering religion. It must suffer in order to live and to win.

Without exception Christianity in China finds continuous opposition. At first, it was attacked by the villagers. So the attack came rather from the ignorant class of people. They fought against Christianity without any definite purpose. This might be called the first stage of the attack on Christianity. Afterwards the Chinese officers and government came upon the stage as persecutors. At that time both the missionaries and native Christians were greatly persecuted and ostracized. In 1900 the Empress Dowager also took up the work of general persecution. It developed gradually into the great catastrophe of the Boxer Uprising. The purpose of their attack was principally anti-foreign. This might be called the second stage of the attack on Christianity in China.

Two stages have now passed. I am not here to say how wisely or unwisely the former Christians met their attacks. We are facing the third stage, the present attack on Christianity. This attack is from the intellectual class of people, mostly students. It is called the Anti-Christian Movement. It is called a movement because it is instigated by an organized body. The attack is much fiercer and the method of their attack is much subtler. It is now the duty of every Christian to pray much and to think hard in order to find the best way to meet it. I believe that the progress of Christianity in China in this generation will largely depend upon and will be determined by the method we adopt to meet it. We can not, therefore, afford to adopt a way second to the best. The way that God would have us to use, the way we meet our adversary must be one by which we are sure to win. We must use a way which will be profitable not only to ourselves but also to our adversary. What then is the best way. A physician must first make the diagnosis of his patient's trouble, then he will be able to treat him accordingly.

We, before discussing the way to meet it, must also first find out the cause of the present attack on Christianity. The problem is a complicated one. A long list of causes may be enumerated; but for the sake of convenience they may be divided into two kinds, that is, the immediate cause and the real cause.

By immediate cause I mean the cause which gives occasion for attack. In the fall of 1922 the Eleventh Conference of the World's Student Christian Federation met in Peking. The work of Christianity arrested the attention of antagonists. At the same time and in the same place a Student Anti-Religious Movement was contemporaneously inaugurated. It is easy and simple to see that the Anti-Religious Movement was the reaction from the great Christian Conference. The Conference was the occasion for their attack. At that time anti-religious pamphlets were issued and enthusiastically distributed, but in a short time the movement died out.

It was not until the summer of 1924 when the National Educational Conference met in Nanking to discuss the problem of government registration of all schools that the present Anti-Christian Movement was rekindled and revived. This revived movement differs from that of the previous one in three distinct points. The first characteristic of the present movement is that it attacks especially Christianity while the previous one attacked all religions. Secondly, the present movement tries to issue papers periodically through its official organization while the previous one did not have an organization, and lastly, in connection with the present movement there are men of Christian education or even members of some churches, who are now taking an active part in the work of attacking Christianity, while the previous case was exclusively the work of non-Christians. The present movement is very much stronger and its influence is very much greater. If you ask the cause of the revival of the movement, I will say that it was the reaction at the time the question of government registration of all Christian schools was discussed and just about the same time a student was dismissed from Shanghai College. I have explained that both the previous and the present movements are the reactions from some important conferences. But the reactions are only the occasions for the movements. They are the superficial causes of the attack on Christianity. They are not the real causes. What are then the real causes. May I state very briefly four causes as follows:

I. JEALOUSY.

The rapid growth of Christianity in China in the last decade is in itself a miracle. The number of Christian schools, hospitals, homes for old men and old women, orphanages, publication agencies, churches and other forms of Christian activity like the Y.M.C.A. and Y.W.C.A.

throughout the land is growing so fast that our non-Christian friends could not have dreamed of such an increase and it is far beyond their comprehension. Furthermore, the large number of men and women who recently joined the church is so amazing that it would easily arouse the jealousy of Christian opponents. Among the new communicants there are not a small number of them who are men of ability and of high position in the community and government. To join the Bible study classes throughout China has never been so popular as it is now. For example, in the city of Hangchow as the records of the last three or four years show there are over one thousand boy students, to say nothing of the merchants, tradesmen, and others, who have voluntarily joined the Bible classes and who study the Bible diligently. In a word, all the Christian activities, churches, and schools, hospitals, and Y.M.C.A.'s have won the confidence and admiration of the people in China. No wonder that Christianity is attacked by its opponents. Is it not our Lord Jesus Christ, the founder of Christianity who was attacked and persecuted and finally crucified simply because He was good; and His goodness caused the jealousy of some proud Jewish people?

II. SCHEMES OF PROPAGANDISTS.

China is undergoing one of the greatest changes of all times. Some people call it an age of renaissance. Kindred movements and various parties have been established and organized. Each tries to find a place in China. There are some cunning propagandists who use the scheme or means of attacking Christianity in order to accomplish their own selfish ends. Attacks on Christianity become good material for the advertisement of the movement or the party. Some of them find it quite successful. Christianity, therefore, is attacked by many new movements.

III. MISUNDERSTANDING.

I will attribute half of the attack on Christianity to misunderstandings. The following are some of the attacks made by the anti-Christian agitators:—

- (a) Christianity is a helper of capitalists.
- (b) Christianity is the forerunner of imperialism.
- (c) Christianity is contrary to science.
- (d) Christianity is against nationalism, and it denationalizes a citizen.
- (e) The mission schools force their students to become Christians. Their thinking is not free. They are not very patriotic. They are too much westernized.

From the attacks they make we know that the opponents do not realize the nature and purpose of Christianity. It is the cause of terrible misunderstanding.

IV. DEFECTS OF CHRISTIAN BELIEVERS.

Christian believers can not be altogether free from blame for the present attack on Christianity. We rather deserve some of the criticisms made by the opponents. We must acknowledge our imperfections. The latest China Church Year Book (up to the end of February 1925) gives the summary of a list of articles against Christianity as follows:

Mission School	36 articles against.
The Church	5 articles against.
Christianity in general	34 articles against.
Preachers	5 articles against.
Christians	11 articles against.
Christian literature	2 articles against.
Bible	1 article against.
Jesus Christ	1 article against.

The list clearly indicates that their attack is not so much on Christianity itself as on the activities of the workers of Christian churches. We are not wise enough to avoid possible misunderstandings or we do make errors. We must admit that we are not perfect. We are simply striving toward perfection. I have given, although briefly, the causes of the present attack on Christianity. I am now trying to give the answer to the question, what is the best way to meet it.

There are men, fortunately a very small number, who really think that the anti-Christian Movement can be suppressed by force. They believe this is the best way because this is the simplest way to meet the opponents. It has been done in some cities very successfully. But we are living in an age of Christian dispensation. The iron law of 'an eye for an eye, and a tooth for a tooth,' has long passed. It has lost its charm. By force a city or a nation might be easily conquered, but the heart of men can never be so conquered. Dear friends, by all means we must win the heart of man and we will do it at any price. We will not stop working until we have won the heart of man to Christ. In order to accomplish it we must find a better way than force.

There is another group of men who think that the anti-Christian Movement can be stopped by argument. They believe that a man's heart can be won by argument as argument appeals to reason. To every charge made by the Anti-Christian Movement we would try to answer them by a convincing argument or a good reason until they have no more to say. This sounds very good indeed but we are here trying to accomplish an impossibility. Even if we are able to find the best argument to every charge made by the opponents, how can we stop them from bringing out more charges? The argument as well as the force will easily create hatred and bad feeling. I for one have very little faith in the use of argument as a means to winning the hearts of people. We must find a still better way than that of force and argument. What

then is the best way? The best way and the only way to meet the Anti-Christian Movement is non-resistance.

By non-resistance I mean that we shall not oppose our opponents with external pressure or material means but we shall meet them with deepest love, as love will be the underlying spiritual power of non-resistance. Hearts can not be won by cold reason or argument. Still less can they be won by iron force. But they can be won by love, the love of a warm throbbing heart. Love is the greatest power in the world. It can overcome everything. It can overcome the Anti-Christian Movement.

On the other hand, non-resistance does not mean that we shall not pay any attention to the work of the Anti-Christian Movement. Love is never negative but positive. It is rather active and affirmative. In order to carry out the way of non-resistance successfully, it is necessary to do three things:—

I. CAREFUL INVESTIGATION.

A careful investigation will help us to see the cause, the progress, and the nature of the Anti-Christian Movement. We will be able to see just where they stand, and also just where we stand.

II. SYMPATHETIC EXPLANATION.

I have already said that a cold argument could not accomplish very much, while a sympathetic explanation can. I do believe that we need more men who have ability to explain wisely and tactfully to our opponents the things charged against us. A great deal of misunderstanding will be cleared up through such explanations.

III. WILLINGNESS FOR READJUSTMENT.

The readjustment of the Christian church is a very important step for us to take. We know that we have faults and errors. But we must do more than that. We must be ready and willing to change and change at once. Let each one of us ask: Are the criticisms of our opponents fair? Have we those faults? Have I those faults? Christians in this generation need more love, more faith, more prayer, more service, and more consecrated lives. Readjustment is a very important step that the church should take. Through it Christians may be brought nearer to God and may be made better. Peter said in the twenty-second verse of the first chapter of I. Peter, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Again he said in the twelfth verse of the second chapter of I. Peter, "Having your conversation honest among the Gentiles; that, whereas

they speak against you as evildoers they may by your good works, which they shall behold, glorify God in the day of visitation."

If we ask how Paul met his adversaries, the answer is by non-resistance. In the twelfth chapter of Romans, he said to his fellow Christians, "Bless them which persecute you; bless and curse not." "Recompense to no man evil for evil." "Dearly beloved avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord, therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

If we come to Jesus for advice, he will tell us to take the same course of non-resistance. It is recorded so in Luke 6:27, "But I say unto you which hear, love your enemy, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." He Himself was roughly handled by His adversaries. "He was led as a sheep to the slaughter; and like a lamb dumb before His shearer, so opened He not His mouth." Through non-resistance the power of love is manifested and evil and sin are conquered. If we call ourselves Christians, we must follow the footsteps of our Lord. Paul said, "Wherefore I beseech you, be ye followers of me, even as I also am of Christ." We should imitate Him in the times of peace, still more should we imitate Him in times of suffering and trouble. If we ask why our Lord and His follower Paul took the course of non-resistance to meet their adversaries, it was because they wanted to show men their supreme love, the crowning virtue of all virtues. The day will come when we shall see that all men will be drawn unto our Lord. Love is the only way to bring this about. We do our part in helping toward this end by more love; more love to God and more love to our fellow man. Let our actions speak. They will speak so loud that people can not hear anything else.

In conclusion may I say that the possible danger of Christianity is not so much a danger of the attacks from outside of the church as rather the difficulties inside of the church. Many a time an attack from outside is a helpful and a wholesome dose to sickly Christian believers. It will awaken sleepy Christians. It will bring churches nearer to God. It will make both Christians and churches purer and stronger. Is it not a good thing for Christianity? Without opposition many Christians might go to sleep. Many churches might become weak. So it is good for us. We would rather welcome it. The real danger of Christianity lies rather in the possible troubles and quarrels inside the church. The internal disturbances will certainly damage the church. Jesus said, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." If we

Christians are divided among ourselves, how can we expect to stand. When I come to think of this my heart begins to tremble with fear. My earnest prayer is that our Lord may be so good to us as to give us more love, the love that will dissolve all our differences, unite us into one great union, and lead us into all truth, in order that whatever we do, we may do it all to the glory and honor of our Lord forever and ever.

The Peasant in Russia

HARRY F. WARD

THE peasant is generally regarded by all observers as the final key to the Russian situation. Many fear and many hope that he will be the rock on which the present government will finally be shipwrecked. That the government itself recognizes the peasant as its main problem may be seen from the fact that the conference of the Communist party last May devoted most of its time to developing a programme for winning his confidence and support. So the peasant finds himself a general object of solicitude. A constant educational propaganda is being sent to the villages in the endeavor to enlighten him and get him to change his ways concerning sanitation, agriculture and his buying and selling.

An attempt is being made to link up the villages with the towns and cities and to make some organization in the larger centers a sort of guardian angel for each village community. For instance, the little reading room in one village was found to have been started by the Policemen's Union of the nearest city. It is now, however, being looked after by the local League of Communist Youth. Not only are the young people of the villages being organized in this fashion but similar organizations in the cities, including even those of the children, are being urged to link themselves up with their fellow members in some country community and to help them in various forms of social service. For one thing they exchange excursions. The country young people come into the city and are taken around to the museums and art galleries while the city folk go out to the country to get a little recreation. While there they help in the village work, especially if it is harvest time, and this has its due effect upon the attitude of the older peasants toward the Communist government.

A serious attempt is being made to develop modern methods of agriculture, through colonies which are both demonstration and teaching centers in the use of machinery and other improved processes. Some of these are operated directly by the government and some are carried on as concessions by organizations from America. The first piece

of work of this sort was done by the Quakers and they proved that in a few months the young Russian peasant could be taught to operate machinery in the sowing and harvesting of wheat as effectively as the average American farm hand.

The Red Army is one of the means by which the government is changing the peasants. The first thing that is done to the village youth who comes up for his term of service is to put him to school, and before he is through he has quite a different outlook upon life. When his term of service is ended and he goes back to the village he is quite likely to be a leaven making for a new attitude towards the government and for a better organization of the local life.

The government also faces a problem in the fact that the restoration of private trade under the new economic policy makes it possible for the successful peasant to make a little money, and some people are afraid that rich peasants may develop and constitute another capitalist class. In order to check this the government has been creating what its enemies would call class consciousness in the rural districts, but what its supporters would describe as a social conscience. The first attempt was to rouse feeling against any peasant who acquired two horses but the absurdity of this was soon recognized. The present policy is to create the feeling that any peasant is entitled to the fruits of the labor of himself and his family but if he begins to hire others for wages he is to be regarded as an exploiter and an enemy of the Commonwealth.

Thus the peasant is an object of missionary propaganda, and it comes from two sources. On the one hand the government is seeking to make him an intelligent supporter of the Communist program and if you ask its leaders how long it will take they will tell you about fifty years. On the other hand there is an anti-religious society which is seeking to convert the peasant away from religion to science as the only hope of mankind, and the enthusiasts of this organization will tell you with the fervor of zealots that in fifty years they will make every peasant in Russia an atheist.

Meantime what are the peasants doing and thinking? For the most part they are still cultivating their land by dividing it up at regular intervals in strips so that each man shall have his due share and his proper turn at the good, bad and indifferent soil, as they have done for thousands of years. In a few places they have abandoned this method and moved away from the old village out on to some former noble's estate and started to cultivate it by cooperative machine methods, building their houses near to their work. The younger men are more and more pushing for the improvement of village life and for the development of schools, reading rooms and social centers. The older men, like peasants everywhere, are still grumbling against the weather, the government and things in general, but even they are becoming aware that a

new order of things is opening up new opportunities for their children, so that if a vote were taken somewhere between 50 and 60 per cent of them would be in favor of continuing the present regime.

As for religion they are going to church on special occasions and having their children confirmed as usual, but with little sense of any reality in the ecclesiastical organization. As one of them said "We go to church on Easter and Christmas and sometimes on Sundays and Saints' Days but what is the good of a religion that does not help us in our daily lives." It is in his simple brotherly kindness, in his trust, that there is a larger kindness back of the universe, and in his sense of duty in his calling that the real religion of the Russian peasant lies. He sows his grain with a religious feeling that he must do this in order that others may eat. This is far removed from the money making spirit of the cities, and despite the shrewdness that is the other side of the countryman's nature everywhere, if the Communists keep on sincerely trying to organize life for mutual aid, the peasant when he finds this out will help them and not hinder them.

PEASANTS IN RUSSIA.

On the mental background which one, more or less unconsciously, develops from reading the daily newspaper reports from Russia, a reading of Dr. Henry F. Ward's observations on the Peasants in Russia and the policies of the Communist party in relation to them, brings to mind a scene enacted long years ago when the disciples complained to Jesus that certain people were casting out devils in His name and beseeched Him to forbid them. One recalls the well known but not very popular statement of Jesus when He said, "Forbid them not. He who is not against me is for me." One may not be very enthusiastic about the Communist party in Russia, but one cannot but be glad that the Russian peasant is receiving the solicitude and thought of the present more favored elements of Russian society. No harm can be accomplished by any services that are rendered to the needy peasant class.

One cannot help but wish that the present Chinese Government, the military chieftains, would develop a little solicitude for the Chinese peasants. One even dares to hope that the Chinese Christian church might come to feel a similar solicitude, or, perchance, make more articulate the solicitude it already feels towards the rural people. The rural people of China offer to the government, to the Christian church, to every other organization in China its greatest opportunities for service. The church should be the first of the organizations to see the need and answer the call.

J. H. R.

An International Forum

The Institute of Pacific Relations

FRANK RAWLINSON

AN international forum is a new thing. The Institute of Pacific Relations which met in Honolulu, Hawaii, June 30-July 15, 1925, was an international forum. For its 111 members and 32 associate members dealt with many varied, delicate and difficult Trans-Pacific situations in forum style. Small forums treated specific problems in detail. In the general forums reports on these specific problems were made to and discussed by the whole Institute. No member of the Institute spoke for anybody but himself. Yet the various groups revealed the thinking of their respective lands, China, the United States, Japan, Canada, Australia, and New Zealand. The Filipinos and Koreans, though not at present separate political entities, were likewise unofficially represented. There were lawyers, scientists, political experts, professors, publicists and Christian workers. About twenty-two per cent of the membership was connected with either the Y.W.C.A. or the Y.M.C.A.; and about ninety per cent of the membership could be classed as Christian. However since all were alike interested in the welfare of Pacific peoples the distinction between Christian and non-Christian was not a factor in the work or thought of the Institute. In the minds of all loomed up the needs of the 600,000,000 people behind them. This gave them a common approach. Even the religious systems of the different peoples, when considered, were looked at in their relation to common human needs. And all the knotty problems discussed were considered in the light of religious implications though relatively little time was given to the discussion of religion as such. One sensed the influence of a somewhat vaguely defined socialized religion.

The atmosphere of this International Forum was most invigorating. There was much stimulating and revealing thinking aloud. As one member remarked, "We certainly found out what was in each other's mind." Secret diplomacy and mental reservations were laid aside. Speaking out was the order of every day. Frankness of opinion, interchange of criticism and mental probing marked each gathering. Debates were often sharp but never acrid. Opinions given were usually pertinent but never impertinent. Matters of maximum importance were aired with a minimum of heat. Over-weighted national self-appreciations were frequently pricked yet no soreness was left. Of course living together in the spacious Halls and wonderfully beautiful grounds of Oahu College helped enormously to break down reserve and free understanding. And it was in the setting up of understanding, sympathy and

friendship that the Institute did its most effective work. In connection with China's problems vis-a-vis the other Pacific Nations this has an important bearing. For it was on the one hand pointed out that the Chinese Government has lost its financial credit. On the other hand it was also declared that the Foreign Powers have lost the confidence of the Chinese people through the predatory use made of China's need for loans. While, therefore, China needs to regain her financial credit the Powers need to regain their moral credit. And the restoration of mutual confidence is only possible on the basis of the understanding, sympathy and friendship so markedly promoted in the Institute. For this reason alone, if for no other, the unanimous decision to continue the Institute in the future will be welcomed. And it is to be hoped that future sessions will fall into the hands of neither the "experts" nor the "idealists" alone.

The chief interest of the Institute was human welfare. Honolulu permitted sufficient detachment from nationalistic influences to enable the Institute to view Pacific situations from a level above personal or national ambitions. It sought first the facts of Pacific situations. Exclusion acts, tariff walls, religious migrations, and systems, and race significances all took on a different hue in the light of a common sympathy. By reason of her multitudes of humans, and her predominating possibilities of commercial, industrial and political growth China was easily in the focus of attention. All the nations represented had a common interest in China's future economic development. Japan expressed herself as to the "bad manners" displayed by the United States in the passing of the recent immigration act. And both China and Japan made dignified protest against the many and strange discriminatory laws affecting their nationals even after they are admitted into the Occidental countries bordering the Pacific. It was a needed move towards a Trans-Pacific political house-cleaning. Economic, political, legal, industrial facts and human attitudes, motives and desires were piled in huge heaps yet to be properly assorted. Much knowledge was accumulated. All this will come out in the published reports of the forums which will constitute the only utterances of the Institute and will express the mind of the Institute as a whole only when general forum reports are concerned. For this International Forum passed no resolutions. Two weeks of discussion and no resolutions! Another new thing! Two wings of thought were evident in the Institute, the "experts" and the "idealists." And these two wings did not agree as to the degree of humanization of the facts piled up which was either wise or possible for the Institute. But this problem of the humanization of knowledge is not confined to the Institute. It was part of the mental baggage of the Occidental members. It would, however, seem essential that an Institute concerned primarily with human welfare will need to solve the problem

of humanizing the knowledge it gathers or run the risk of academic sterility.

It is impossible in this short article even to outline the facts piled up during these two weeks of thinking aloud. But what was its most significant aspect? In my judgement this was the disclosure of the steady undermining of old assumptions as to the relation of Pacific races and nations to each other. The outstanding fact is that the Pacific White groups are entrenched behind exclusion laws of various kinds that draw the color line. They have taken over, with some modifications, the position once occupied by China and Japan. But having pried open the doors of Japan and China the West has pulled its door close as regards Asiatics and is looking from behind protective tariff walls as regards trade. And the East from within its "open door" is gazing in pained surprise at the closing door of the West. All Pacific countries, including Japan, are seeking through immigration laws to protect themselves against mass movements of "cheap labor" from China. Two motives are back of this anti-Asiatic immigration legislation. The fear of competing "cheap labor" and the preservation of national standards of living. And these two motives have given its color to the present attitude of Occidentals to Orientals on the Pacific Ocean. All Pacific peoples desire trade to move freely across their common seaway. But the White groups are making and working various discriminatory laws against Asiatics as such that wound deeply the spirits of their commercial colleagues. Back of this situation are some of the assumptions that were challenged in this Institute. This challenging of worn-out national and racial assumptions is the fruit of a deeper appreciation of the wider ethics of humanity, the rising volume of Asiatic protest against their falsity and a grim realization of their utter inadequacy as bases of Trans-Pacific neighborliness. The Institute tacitly admitted that the exclusion policies of the past and present, Eastern or Western, do not make for permanent neighborliness. And inter-racial and inter-national neighborliness is what the Institute sought.

What, then, are the fundamental human desires stimulating the movements of peoples across the Pacific? Here are some. All Pacific peoples claim the right to go where they please. But the only peoples really enjoying this "right" without restrictions are the Occidentals. It is, of course, true that the Orient has not been faced with the problem of mass immigration as it has confronted the Occident. China and Japan, however, are now facing the probable mass immigration of Russians. In any event the White Race enjoys the "right" of unlimited migration. The Asiatics do not. And right here emerge two underlying assumptions woven into existing Occidental immigration laws. In the first place it has been assumed that "assimilability" is the test of the fitness of citizens of one country to enter and reside in another. It was

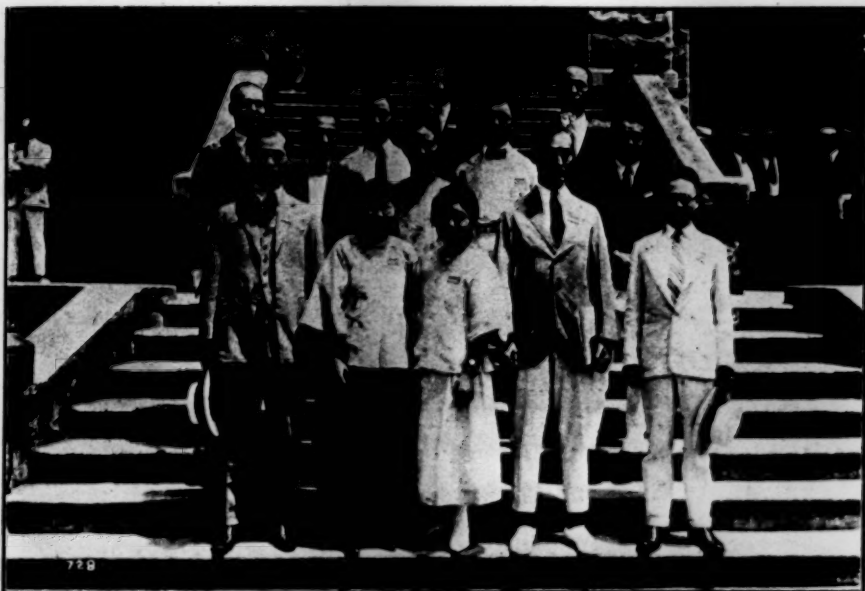
evident that ideas of this test tend to be nebulous. No more can be said than that this test was most searchingly probed and passed on for further study. Perhaps one explanation of the undermining attitude towards this test is the fact that while the Occidental expects the Asiatic to meet the requirements of being "assimilated" like other Occidental immigrants, White Aliens in the Orient, on the contrary, do not look on their "assimilability" as pertinent to their "right" to enter and reside in an Oriental country. And if the White Alien does not feel that he can make his best contribution to another land by being "assimilated" does it not follow that the Oriental might make his contribution to the life of his adopted home by in some way remaining unassimilated? The question has to be honestly faced anyhow! And looking at it in this way the Institute really dug up by the roots the assumption that "assimilability" is the test of the privilege of living in another than one's own country and left it to dry out. Another assumption woven into exclusion laws is that unoccupied land may be idle until a certain race is ready to occupy them. The population pressure in Japan and China threw into relief the still idle lands into which they cannot enter because they are Asiatics. This, of course, refers in the main to still unoccupied lands in Canada, New Zealand and Australia. And at least in the light of the International Mind the exclusion of any people from idle lands did not appear easily tenable. The correlated assumption that immigrants necessarily lower the standard of living of their adopted country was also sturdily questioned and therefore weakened as an argument for exclusion laws.

There remains the problem of China's "cheap labor." This has been looked on as a menace if it tries to migrate and, by many, as an opening for industrial exploitation. But after the Institute had studied it one more clearly realized that its "cheapness" is a human burden to be lifted and not something to be dodged as a menace or used to pile up profit. It was recognized that industrial development and education are the two principal factors in taking China out of the "cheap labor" class. And perhaps it was for this reason that "The Mass Education Movement," as presented by Mr. James Y. C. Yen, received the most enthusiastic appreciation accorded to any project brought before the Institute. This movement cannot make too much speed. But it was pointed out that the industrialism of China should not be speeded up but permitted to develop as fast as China could take care of it. This will bring it up against the Occidental speed complex. For *speed* is to many Orientals the outstanding feature of Occidental civilization as they have studied it.

The assumption that Foreign Powers have the right to impose their control upon China's tariff was also vigorously punctured. And tariff autonomy, the abolition of extraterritoriality and the removal of

discriminatory laws against Chinese in Occidental lands were the three things the Chinese group requested for their people. Two situations indicate the urgent necessity of digging under the assumptions back of these political impositions upon China. All China's Pacific neighbors participate either directly or morally in imposing upon China a low tariff while they maintain a high one. This, as Congressman Frederick M. Davenport pointed out in a stirring speech, amounts to the United States denying to China a privilege she highly values for herself. And the soul of the United States ought to be too big and see too clearly to further participate in such an imposition! (Other nations may speak for themselves!) For it makes for anything but neighbourly feelings. Again all the Occidental Pacific nations value highly religious toleration which permits of national individual religious independence and freedom of choice. Yet China, being obligated to accept Christianity by treaty, is deprived of the valued right of the territorial power to exercise religious toleration. Inasmuch as the Christian alien in China is the protagonist of justice and religious equality it might be well for him to re-examine and restate his position anent this thorny problem. This was the tenor of some of the many opinions expressed in the round tables. And herein is a challenge to the prevalent notion that the Christian alien has nothing to do with these Trans-Pacific human situations. Certainly his difficulties in winning the soul and confidence of China are enormously increased by his silence on China's rising appeal for religious, political and human equality. Somehow one felt that the organized Christian forces—the Church forces—were an irrelevant factor in the mind of the Institute though no one said so. (Actually missionaries in Oriental lands only comprised about 5.5% of the membership and organized church leaders were even less in evidence). Judging from the attitude of this Institute there is emerging a new Christian leadership which is seeking for the implications of a socialized religion big enough to include all the problems stretching across the broad Pacific. Now what will happen to the *spiritual* leadership of the Christian alien in China if he is supplanted by the leadership of *socialized religion*? This question is worth careful study!

One of the best studies made by the Institute was that of existing discriminatory legislation against Asiatics in Occidental Pacific countries. All these Occidental nations are alike showing terribly bad manners as well as bad ethics that, against the background of the International Mind the Institute sought to set up, appear ugly. In the principle of the "Open Door" policy equality of treatment is claimed for all aliens admitted to China. But quite apart from the intricate question of the number of Asiatics that can be "assimilated" in Occidental Pacific nations we find that the opposite principle of the "Open Door" is being actually practised. For instance even after Asiatics are allowed to enter Occi-

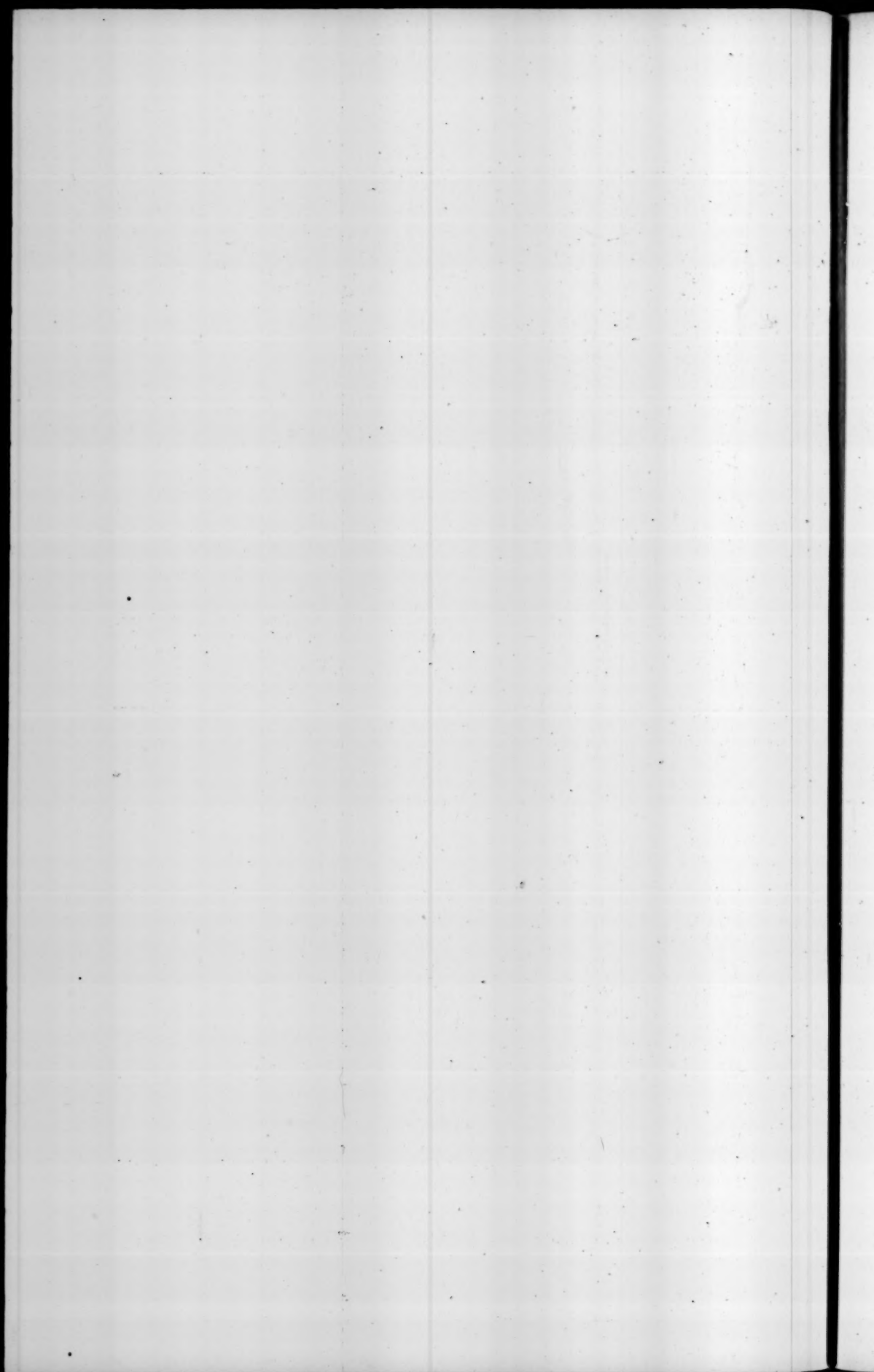


CHINESE GROUP:—*Third Row:*—S. C. Lee, James Y. C. Yen, Hin Wong, S. T. Wen—*Second Row:*—K. F. Lum, T. Z. Koo, L. T. Chen, Charles Wong.—*Bottom Row:*—S. N. Au-Young, Miss C. N. Wang, Miss Yau Tsit Law, L. N. Chang, Dr. Ta Chen.



JAPANESE GROUP:—T. Harada, K. Ibuka, Y. Ochihashi, A. Ishii, K. Kansaki, T. Komatsu, S. Niwa, G. S. Phelps, S. Saito, T. Sato, M. Sawayanogi, Y. Takaki, K. Takayanaji, Mrs. K. Takayanaji, Y. Tsurumi, Mrs. Y. Tsurumi, Mrs. M. Vories, M. Zumoto.

THE ORIENTALS AT THE INSTITUTE OF PACIFIC RELATIONS.



dental countries and granted the right of citizenship they are then, in some cases, denied the right to engage in certain kinds of business, vote or have a wife of their own race. What would aliens in China think of such legislation applied to them? One pertinent instance of this discriminatory legislation is seen in the enjoyment by Americans in China of land-ownership. At the same time many of the States deny that privilege to Asiatics because they are ineligible to citizenship. And citizenship in China as a basis of land-ownership by aliens in that country has never been considered so far as I have heard. The Orientals did not appeal for the privilege of mass migration. But they did clearly ask for the privilege of the "Open Door" when admitted. A very practical question is, Does the silent enjoyment by Christian aliens in China of privileges denied Asiatics in their own lands help or hinder their message of the intrinsic value of every individual to God? During the Institute the statement was made that Oriental Governments are inclined to think of their emigrants as still being citizens of their own country. This is looked on as a difficulty. But it is precisely the attitude that Occidental nations hold towards their people in Oriental lands. Thus again what the Occidental claims for himself he denies the Oriental. One is forced to ask what kind of political, national or Christian ethics this is? Is it a left-over from the ethics of the cave-man?

There is another moss-clad assumption that looked at in the light of the attempt to be fair-minded that characterised the Institute and also characterises a large element among the peoples from which the members came, is seen to be toppling from its high place. That is the notion of race-superiority. In this Institute it started out like a swaggering giant and ended like a wabby dwarf. And measured by the equality of mental capacity and spiritual ideals revealed in all the members of the Institute it is evidently an unworkable basis for Trans-Pacific friendship. The existence of racial differences was taken as a fact. But the Institute could not list them. It was recognized that by reason of these differences each group could make a specific contribution to the welfare of all. But no attempt was made to outline the special contributions of each Pacific race or nation. It was, however, definitely and generally conceded that racial differences do not imply racial superiority or inferiority. It was also clear that scientists have not as yet discovered any conclusive way of measuring these differences. Even inter-marriage, which is still only a marginal problem, was seen to be in dire need of further study. While, therefore, the question of racial differences was left open there seemed to be a tacit understanding that race-superiority is not a factor in settling the problems of the Pacific. And the outstanding difficulties, illiteracy in China for instance, are seen to be temporary setbacks only. We have confounded lack

of social opportunity with the notion of race-inferiority. Perhaps it should be pointed out here that one hindrance to the setting up of mutually satisfactory Trans-Pacific attitudes and relationships has been that Occidental nations have thought of the Orient too much in terms of "cheap labor." The Institute helped materially to correct that misimpression. For its members learned to think more clearly of the racial and national life of the others in terms of their real mental capacity and cultural ideals as revealed through the groups present. Thus to relegate the assumption of race-superiority to the discard will be of tremendous aid in opening up a broad highway of mutual understanding and co-operation. After that is done all Pacific races can together study the assumed differences and fit them into the economy of life so that they will help and not hinder human welfare.

In all the work of the Institute the Chinese group took its full share. It is true that they were more interested in human problems than in the technical study of political economy and racial capacities. It may well be that the Orient will help towards the more practical humanization of the knowledge being piled up in the West. And after all is not the meeting of human situations and needs more pressing than the analysis of the electron and the determination of racial capacities?

The Pan-Pacific Union, so Dr. Herbert E. Gregory, director of the Bishop Museum, Honolulu, told us, found that, when scientific research projects on the Pacific were getting under way, the fate and needs of Pacific peoples had to take precedence over the determination of Pacific flora and fauna. The internal conditions of China also bore heavily upon the hearts of the Chinese group. But their plea for the removal of legislative restrictions left over from a predatory age, an age that in mind and aims the Institute had left far behind, was heard with sympathy. They won the confidence of the Institute in a marked way. The Institute also gave them its moral support. Looked at from the viewpoint of the International Mind of the Institute these legislative relics from a predatory age appeared to me like rubbish on the doorstep of China that ought to be cleared away in order to enable China to pass freely in and out of her own door and secure that freedom of spirit necessary to enable her to reorganize her internal affairs. Personally I felt that there was not sufficient realization of the rapid unification of public opinion in China as voiced in the plea of the Chinese group and as contrasted with the much more difficult and slower-moving political unification.

Dr. S. T. Wen was put on the committee appointed by the Institute to arrange for its future meeting. Mr. T. Z. Koo made an unusual impression on the entire Honolulu Community as a spiritual leader. And one suggestion often heard as the effect of the work and bearing

of all the members of both the Chinese and Japanese groups was that to have a group like them tour the Occidental countries of the Pacific and discuss publicly Pacific problems including the claims of the religious life would have a significant and lasting influence on the establishment of better understanding of the real problems of the Far East and the calibre of its present reconstructive leadership. That suggestion is tremendously worth acting upon.

It is not my intention in pointing out the undermining of old assumptions that marked the work of the Institute to give the impression that the Institute found substitutes for all or any of them. This is its next step. This Institute tried to clear the ground for future constructive effort. It will, of course, naturally be asked, "What then did the Institute accomplish?" The underlying challenge to Christian leadership to face its responsibility in the making of current history is one result worth noting. This makes imperative a careful study of the implications of the Golden Rule in their bearing upon Trans-Pacific relationships. A convention of Christians to outline the international implications of the Golden Rule and find some practical ways to put them to work seems to be in order. The Golden Rule is taken too much for granted. And surely since their inculcation of the Golden Rule is mentioned in the "Tientsin" Treaty as the justification of the Christians' "right" to practise it in China the Christian alien in China is under obligation to find out what it means. For instance the statement was made in a general forum of the Institute that the labor groups in the United States are willing for the Orient to apply the Golden Rule in setting up exclusion laws similar to those approved by themselves. Undoubtedly the position taken is sincere. But such an interpretation of the Golden Rule might easily be taken to mean, "Do us as we have done you." It was not, of course, so meant. But the Institute resulted in more than an implied challenge to Christian leadership in and out of China. It revealed a marked transition in thought from old assumptions and preconceived notions to a fairer estimate of Pacific problems and humans. The necessity of mutual and friendly co-operation pushed aside any attempt to justify existing discriminatory anti-Asiatic legislation. It moved towards reciprocity as a working basis and away from the domination of "rights" based on economic or military superiority. It recognized China's right to self-development as superior to the old notion that Occidental nations must open up China's resources whether China is ready or not. More attention was paid to the necessity of creating a right attitude of spirit than to economic projects. The idea of human rights supplanted the irritating one of national rights. Human welfare loomed up as more important than economic prosperity. As a whole the Institute moved outside the bounds of the race or national mind into a mutual search for the implications of the in-

ternational mind. And in this shift of thought there is promise of a more rapid solution of Pacific snarls than has before been in evidence. And somehow the fear of a greater conflict across the Pacific than the world has yet experienced was shunted to the side-switch and the hope of friendly co-operation moved into its place. All in all this International Forum did to some extent achieve the International Mind.

CHINA MEMBERS OF THE INSTITUTE OF PACIFIC RELATIONS.

CHINESE GROUP.

- S. N. Au-Young, lawyer; director of the Chinese Government Bureau of Economic Information, Shanghai.
- Dr. L. N. Chang, Attorney and Counsellor-at-law, Hankow.
- Dr. Ta Chen, professor of sociology, Tsinghua College.
- L. T. Chen, secretary of the city division of the National Committee, Y.M.C.A.
- T. Z. Koo, secretary World's Christian Student Federation, Geneva, Switzerland.
- Miss Yau Tsit Law, general secretary Y.W.C.A., Canton.
- Professor S. C. Lee, University of Hawaii.
- K. F. Lum, Nuuanu Y.M.C.A., Honolulu.
- Miss C. N. Wang, dean and acting principal of the Tsung-Hua Girls' School, Soochow.
- Dr. S. T. Wen, former Commissioner of Foreign Affairs for Kiangsu.
- Charles Wong, manager Chinese-American Bank, Honolulu.
- Hin Wong, journalist and editor, Canton.
- James Y. C. Yen, general director of the National Association of the Mass Education Movement.

MISSIONARIES.

- Mr. Fletcher S. Brockman, associate general secretary, International Committee Y.M.C.A.
- Miss Mary Dingman, Industrial secretary for the World's Committee of the Y.W.C.A.
- Dr. Paul Hutchinson, managing editor "Christian Century."
- Dr. Frank Rawlinson, editor "Chinese Recorder."
- Dr. E. J. Stuckey, medical missionary, Peking.
- Miss Maud Russell, student secretary, Y.W.C.A.

Some Impressions of the Institute of Pacific Relations

L. T. CHEN

WHEN Mr. S. T. Wen, veteran member of the Chinese group attending the Institute of Pacific Relations, arrived in Honolulu, almost his first words were, "Poor Japan, unless we do something to help her, she is doomed to economic collapse." Not until one can appreciate the sincerity and significance of this utterance can one fully grasp the real meaning of the Institute held in Honolulu on July 1-15. Mr. Wen had just spent one month in Japan and it aroused

within him a genuine sympathy for the desperate plight in which Japan's economic life finds itself.

The Institute was invited for the purpose of exchanging views and opinions on problems of the Pacific basin. Its spirit can best be expressed in St. Paul's words, "Bear ye one another's burden." A determination to understand and appreciate the other man's problems as well as to lay bare one's own heart was the secret of the success of this gathering. When the sessions began it soon became clear that it was far from the mind of any one attending the Institute to expect to win diplomatic victory. Those covetous of laurels had better look for them in being open-minded, frank and candid. Woeful was he who closed his eyes, stuffed his ears and obstinately did his own talking. Equally unfortunate was he who disregarded the other man's view and tenaciously clung to his own notions. Their efforts were doomed to failure; their exertions destined to be barren of results.

The Institute was a new experiment and pointed the way to a new era of international and inter-racial relations. Diplomacy has been too long a monopoly of the government and history abounds with the failures of this practice. What the people may do in this field is an untrodden path. However, this much we know. Individuals of different races and nations have mingled and mixed with great ease. Friendship and goodwill have resulted from such contacts just as easily and naturally as among members of the same racial or national group. Except for willful discrimination, experience tells us that friendship between different nationalities is the most natural thing. As a matter of fact, we all enjoy it and our lives are enriched by it. When amity is such a natural course to follow among the peoples of different nations why should the governments representing the peoples find their relationship fraught with difficulties? This apparent gap between the relationships of the peoples and those of the governments firmly ordains that we should seek a new approach to our common problem of how to extend our capacity for friendship so as to have an influence upon our governmental relationships. The world is shrinking and we are compelled to live in close quarters. When we have to rub shoulders the one with the other with increasing frequency, we are brought face to face with the practical question of how to get along with one another in the most friendly way. Men are human beings and the problem of human relations can not be solved except by recognizing the human factor. This is where diplomacy in the accepted sense has failed. A lack of consideration of human values seems characteristic of the entire diplomatic history between nations. The objective and ideal has been to take advantage, or to get the better of others, and never to understand or appreciate the others' viewpoints. How to give cognizance to human values in international relationship is a vital issue. This is what the Institute has shown to be

a possibility. Base international relationships upon human sympathy and mutual understanding and we may expect to see a new day in world politics. Taking the bloody history of the Mediterranean basin as a warning let the future of the Pacific be governed by human considerations!

With this purpose in view 111 men and women representing nine national and territorial groups met on the campus of Punahou College in the city of Honolulu. Under the friendly atmosphere of this cosmopolitan city where East and West meet and where the descendants of more than twenty races live in harmony and cordiality, they drank deep of the foundation of goodwill. Whether in forum discussions or at tea under the shady trees, an invariable spirit of friendliness permeated whatever the institute members said and did. Not that there were no differences of opinion, nor was there smooth sailing all the while, but to have overridden these obstacles and to have steered across a difficult sea safely gave additional testimony to the efficacy of fearless group thinking. Throughout the institute there was exhibited a remarkable combination of frankness and courtesy, of candor and tact. No facts were shunned, no views concealed! Yet no sensibilities were hurt and no man needed to feel embarrassed. This sums up in a nutshell the total accomplishment of the first session of the Institute of Pacific Relations. For tolerance of opinions and for earnest seeking after facts no one could wish for more, but one wonders if that is sufficient. Facts are of little value unless they point to something new. It seemed that at the institute there was a tendency of staggering in face of moral issues; there was a disposition of letting well enough alone, of procrastination and of resigning to the past. What is done cannot be undone. There seemed lacking a note of virulence, of thorough-going bravery and of the courage of blazing a new trail. To know the facts is only the beginning. It should enable one to see new visions and then to strike out for new achievements. This is probably what President Wilbur of Leland and Stanford University who was chairman of the Institute had in mind when, in his closing speech, he said that there was need of religion in the consideration of political and economical problems. Knowledge points the way but moral power alone drives one to its pursuance. When the past is wrong we need this power to right it.

China was prominent on the agenda and at the Institute. Her case in the family of nations is one of moral issues. Her representatives needed to do nothing more than to recount honestly the facts of her relations with the other nations. The right and wrong involved in such things as the imposition of extraterritoriality, the restriction of tariff autonomy and the discrimination against her nationals in other lands are so obvious that no one needed convincing that her history of foreign relations is nothing short of an exposée of international in-

justice. The Chinese members were unquestionably the youngest of the whole institute and their youthfulness was their strength. Fearless and unbiased, they portrayed a faithful picture of China's problems and aspirations in such a way that, according to the editorials of the Honolulu Star-Bulletin, "won much admiration among all the other groups." Commenting further on the Chinese members the editor continues, "Perhaps the two main characteristics of this group are: First, unity on a definite program for presentation to the Institute; second, notable frankness and vigor in the presentation of this program The members gained not only a vivid idea of the ills of which China complains, but also of the preparations being made for popular government; so that they were impressed with the practicability of the program The Chinese points of view have been presented with a courtesy and deference which have heightened rather than lessened the vigor and sincerity of the members."

Politics have largely dealt with artificialities. Let the human factor be introduced into its intricacies so that the government of nations may enter into the realm of realities!

"A few Urgent Problems Which the Chinese Church Must Solve"

D. WILLARD LYON

THE above heading is a literal translation of the title (今日中國基督教會急應解決的幾個問題) of an article by Rev. Pao Kuang-lin (寶廣林) in the *Truth Weekly* (真理週刊) for July 26, 1925. The article reveals a mind grappling with a complexity of problems suddenly thrust upon it by the powerful and conflicting influences of the hour. It also reveals a mind, if we interpret it rightly, that is sincerely seeking for light. One naturally asks, To what extent are Mr. Pao's difficulties felt by others? A limited enquiry leads one to believe that Mr. Pao is not the only Chinese Christian who is raising such questions. One of the problems which readers of the *Recorder* will face is, how to think with such Christians as Mr. Pao patiently and sympathetically to wise and effective conclusions.

The writer, who, I am told, received a part of his education in Great Britain and has for several years been the pastor of a self-supporting church in Peking, prefaces what he has to say with the conviction that if feelings which generally prevail in China to-day, including those of sorrow, shame, rebellion against injustice and oppression, and a passion for righteousness, converging in a nation-wide wave of patriotic emotion, are to have their fullest fruitage in real benefit to China, certain problems

must be frankly and fearlessly faced by Chinese Christians. Following this introduction, the author's full thought is translated below.

"As a Christian Chinese I must not only join my fellow-countrymen in their patriotic movement, but must be even more zealously patriotic than they. This goes without saying; but the present situation has raised certain doctrinal and ecclesiastical questions, which until they are answered, make it difficult for our fellow-nationals fully to trust us Christians even though we show our patriotism. Furthermore, I must myself confess that I feel personally somewhat unsettled. The problems which most urgently press upon my own mind for solution I am taking the liberty here of setting down, in the hope that I may receive help towards their solution from those who see more clearly than I do.

"Imperialism and capitalism, being so radically at variance with the spirit of Jesus, it would seem clear that the Christian should oppose them. Yet, the practices which the church has developed in the course of its history are so binding that Christians do not seem to be embarrassed by the presence in their midst of Mr. Politician-Imperialist or Mr. Richman-Capitalist, who in turn seem oblivious to the fundamental disagreement between their occupations and their religious faith. The first problem I wish to present is, How are we to deal with counterfeit Christians of this sort without disobeying the law of love laid down by Jesus?

"Socialism and communism seem to have some points in common with the purposes of Jesus, as shown in His plans for the reform of society and the establishment of the kingdom of heaven; how far are we Christians to go in accepting socialism and communism? One major reason why Jesus suffered death was His unwillingness ever to make use of political methods or military policies for the accomplishment of His work. Yet those who stand for socialism and communism feel that they have arrived at a time when political methods and military policies are necessary. Are we Christians to recognize the same necessity and have recourse to similar coercive methods? One school of communism asserts that the only thing needful is to reform man's material environment and that religion is wholly unnecessary. This leads me to state the second of my problems, which is, Can men without religious faith become effective leaders in social reform and accomplish the tasks they set out to perform?

"Some people hold that the plan of salvation offered by Jesus grew out of world needs; others that it was evolved from Jesus' love for His own country. Either position involves my third problem, that of the Christian's duty as a patriot: shall he have anything to do with patriotic movements? If so, in what ways may he express his patriotism?

"The unrest that we Chinese Christians feel under present conditions is due in part, at least, to the fact that many of our churches are still somewhat dependent on financial support from outside. If we are to have peace of heart we must free ourselves from this limitation. Two solutions are offered. Some say that the mission-fed type of church cannot be made over; hence we must discard it and develop another entirely new type. Others say that the old type is not past reforming; we must first give it actual Chinese leadership; the missionary must be content to hold a subordinate position; and, finally, property and funds, now held by the missions, must be entirely turned over to the control of the Chinese members; by some such process it can be hoped that the present difficult situation may be gradually and effectively met. My fourth problem is, Which of these two methods, on the whole, is the better one to follow?

"One of the sorest points of criticism which the Chinese church has to bear from the anti-Christian movement is that Christian schools do not place themselves under government regulation. Some critics go so far as to declare that the right to teach should be withdrawn from all schools that are unwilling to accept government regulation. I honestly believe that the critics have right on their side and that all Christian schools should promptly apply for registration; but this will not be enough. Christian schools must also do away with the compulsory element in religious instruction. This naturally raises the question, If compulsory religious education were to be abolished, would the funds of the missionary societies still be available for educational work? My fifth problem, therefore, comes to this: Shall we continue to run Christian schools or not?

"Other problems might have been mentioned, but I feel the particular urgency of the five I have just given. It is my earnest hope that what I have written may call forth a discussion and expression of opinion which will result in finding fitting solutions for all of these problems."

In the issue of *Truth Weekly* for August 2, 1925, Mr. Wu Chen-ch'un (吳震春), a Christian layman in Peking, whose comments on Chinese students were quoted in the last number of the *Chinese Recorder**, deals in part with one of the problems raised above by Mr. Pao. Under the title, "Religious Faith and Patriotism" (信教與愛國), Mr. Wu seeks to remove the ground for misunderstanding between the fair-minded patriot and the reasonable religionist. He writes in clear-cut language, of which the following is a translation.

"To exercise faith is an essential function of human liberty; to love one's country is the natural duty of every citizen. Each process is independent of the other; neither is incompatible with the other; there

* See CHINESE RECORDER, August, 1925, page 505.

really should be no problem between them. But since those, who of late have been opposing religion, are making frequent use of the patriotic argument as a weapon with which to attack religion, the subject calls for discussion.

"The main point in the case of those, who argue against religion from the angle of patriotism, is the charge that those with religious faith are unpatriotic. They cite the Buddhist's utter disregard for reality, growing out of his longing for Nirvana, and the Christian's neglect of social duties, through absorption in looking for the coming of the kingdom of heaven, as both resulting in an inevitable loss of interest in the affairs of this life, and ask, How is it possible for any one under these circumstances to care enough for his country to love it? What is this but to be ruled by selfish emotions and to have no reasonable interest in the good of others?

"Religionists who overemphasize the emotions to the obscuring of reason ought to be opposed. But dare we charge all the multitudes of religious people of past ages and of to-day with obscuring their reason? Turn to the history of Christianity, for example, and note that Jesus, the Lord of the Christian Church, was without question a zealous patriot. Note also that as His Church has spread throughout Europe and America it has nurtured many patriotic leaders. Is China the only country without similar examples?

"The emotions are called into play in both religious faith and patriotism. Hence those, who are especially gifted with a richness of emotional nature, make earnest religionists and courageous patriots. The world has, however, developed to the stage where there is need for an increasing emphasis on reason. The field in which reason operates grows larger every day, while that of the emotions becomes steadily smaller. This is a general rule which neither patriot nor religionist will deny.

"Any one who criticises a religionist because his religion is unreasonable and at the same time exhibits a type of patriotism which is clearly unreasonable, puts himself in an untenable position. That there is such a thing as an unreasonable patriotism is abundantly proven by history. Take an example from the present day: in nations which have adopted a policy of territorial aggression patriotism becomes unreasonable. Let me put it from another angle: A weak nation which becomes jealous of another nation's strength fulfils the description of Han Yü: 'the indolent fail to improve themselves and the restless fear improvement in others'. Those who delight in violently laying aside their regular work while at the same time posing as energetic patriots, are exhibiting a patriotism which is also unreasonable. Is it going too far to say that their patriotism is as unreasonable as that of those who blindly uphold a policy of territorial aggression?

"To sum up: in the present age both religious faith and patriotism need to be kept in harmony with reason. If reason were accepted as the criterion, religionists would not need to be second to any in patriotism, and patriots would have no ground for refusing recognition to religionists."

What Attitude Should the Chinese Churches Take?

DAVID Z. T. YUI

(NOTE. This article is the substance of an address delivered on May 13, 1925, by the chairman of the National Christian Council, at the opening session of its recent annual meeting. The report of this address, which appeared in Chinese in the 53rd issue of *China for Christ*, June 10, 1925, constitutes the chief basis for the following notes.—Translator.)

PRESENT-DAY conditions carry a peculiar challenge to the Christian churches in China. I wish to bring to your attention four aspects of this challenge.

1. The challenge of the perilous international situation. Naval and military budgets are not decreasing, but growing. The recent maneuvers in the Pacific, activities in connection with the naval base at Singapore, and warlike preparations in many parts of the world are far from reassuring. How much attention are the churches of Christendom paying to such matters? The great European war did not suddenly happen; it was the result of long years of preparation. The year 1914 merely gave the occasion for the release of stored-up explosives. Although it cannot be said that no Christian churches did anything to avert this world catastrophe, it is quite evident that what was done was ineffective in preventing the war. In fact, once the war was on, the churches were so inextricably mixed up in it that men's hearts became sick and their heads dizzy. Western Christianity has set no clear example which the Christian churches of China may follow with confidence when they seek to define their attitude to international strife. But this does not absolve us from responsibility to take a stand. What position will the churches of China take regarding war with another nation?

2. The challenge of militarism in China. If we believe in exerting ourselves to the utmost for the abolition of war among nations, shall we be any the less earnest in our efforts to put an end to internicine strife? There are many who will say that religion must have nothing to do with matters of government. This seems to be a plausible principle, but in reality is it sound? Both religion and government are constituent factors in human life. We as individuals are vitally concerned with the nature of the government under which we live. If it is true, as psychologists teach us, that each personality is a unit, how are we to separate a man's religion from his social relations? How can a

Christian excuse himself from taking his share in promoting good government? How can the churches excuse themselves from fostering the spirit of good citizenship among their members? Civil war is surely not in harmony with the Spirit of Christ. We as Christians must oppose it. The problem before the churches of China is, How can we make our opposition to internal strife effective?

3. The challenge of the prevalence of smuggling. Unscrupulous men are conspiring to promote the illegal importation into China of arms and ammunition, and of opium and morphine. For private gain they exploit men's appetite for the fragrant drug, causing untold suffering and murdering many lives. We once thought that by refusing to use opium individually we would avoid its evils. This is no longer true. If we permit its use at all, we are in reality supporting the militarists, who transform the proceeds from its sale into implements of warfare with which to take human life. Thus those who do not themselves use opium are nevertheless made to suffer from its use by others. What attitude shall the Christian churches take towards such evils?

4. The challenge of the anti-Christian movement. The three aspects of the challenge which I have already mentioned imply discouraging conditions which might tend to pessimism. This fourth factor is quite otherwise; it should make us optimistic. Some of the attacks of the anti-Christian movement have no foundation; others are like appropriate medicine prescribed for real ailments and should help to bring us back to a state of health. The prevailing habit of Christians seems to be to accept whatever doctrines are taught them and whatever ecclesiastical organization is given them, without asking any questions. The anti-Christian movement comes as a strong stimulus to careful investigation and thought; we may well treat it as a friend in disguise. Another good result which we may expect from the anti-Christian movement is that, as a result of the special study which the leaders of the movement are giving to the Bible, many may find the Way, the Truth and the Life, which it reveals. Shall we not welcome the anti-Christian movement as a challenge to a purer Christianity and as a ground for hope that many more may be led to become disciples of Jesus?

Chang Chien Sees Peril in Student Movement

MR. Chang Chien, veteran scholar, statesman and industrial leader of Nantungchow, Kiangsu Province, in a statement widely published in the Chinese press, has expressed fear that the present activities of the students in the country's economic and political affairs, will lead China to complete ruin.

"Tracing the present movement of the students," says Mr. Chang in his manifesto, "we find its origin in 1916 when the Japanese Govern-

ment tendered the notorious Twenty-one Demands. At first the movement was limited, but in the course of time, it gradually spread to all parts of the country, and the influence of the students has become very great. Now, the students have become so powerful that they cannot be checked. They refuse to take examinations; they transgress the school regulations; they hold meetings on any pretext; they join this and that political party and movement. They even compel presidents of colleges and universities to resign and they drive away from the schools any teacher they may dislike. They have become so unrestrained that they have brought the whole country to the present critical situation. The foreigners, on the other hand, maintaining a cool attitude, view the whole situation with contempt owing to the Chinese Government's inability to control them. The country is in a most terrible situation and is filled with ruinous elements. Unscrupulous interests are trying to destroy the hope of our nation by ruining our promising and hopeful students. The students undoubtedly love the country, but alas they may eventually ruin it."

The Sage of Nantungchow then explains the school system which he has built up in the district about his city on the north bank of the Yangtze between Shanghai and Nanking, and explains that he has never sought help from others. "I have always loved my country," he states, "and to-day I cannot suffer myself to be tainted by blindly following others. I have decided that beginning in September, all schools established in my district receiving my funds, shall be conducted with the strictest of regulations. All lecture hours shall be considerably increased and students must pay strict attention to laboratory work. They shall not participate in any activities which tend to breach the regulations of the schools and shall not blindly follow any political party in the country. All students, registered at my schools, but who do not agree to my regulations, will please not try to attend any of my schools. Teachers are requested to follow my directions and instruct the students to be useful citizens. In case they do not follow my instructions, they are at liberty to look for better positions."

Then, concluding his declaration, China's 70-year-old scholar and industrialist expresses deep sorrow that the good name of education has become a term of danger and that the students, the last hope of the country, should now disappoint the nation. "I am now seventy years of age and am tired of this world. I cannot share the faults of others because I am not faulty. I cannot suffer myself to be ruined because others are ruining themselves. Every man has a conscience and is the author of his own destiny. It pains me to make a statement such as this and I am filled with sorrow. I care not whether the public praises me or curses me for these lines, but they express my deep-most feelings and convictions."

In the introduction to his declaration Mr. Chang says that before a country can be ruined by foreigners it must first ruin itself. He quotes from Mencius to the effect that, "The date of the destruction of a country is imminent when the officials do not observe the rules of propriety, when the people are ignorant and thieves are rampant." For a period of thirty years, explains Mr. Chang, China has been faced with the danger of imminent destruction. The scholars of the country have been lazy, the militarists have done nothing but seek enjoyment. They have adhered to old custom and are ignorant of the affairs of the world. The Chinese people themselves, in Mr. Chang's view, are really responsible, for mob-spirit has ruled the land.

Following this he traces the development of the newer form of government education and says that, "personally I was greatly delighted that in the midst of a generally discouraging situation, we were able to find a ray of hope, indefinite, of course, but a ray of hope nevertheless, in the students upon whose shoulders the salvation of the country would rest. On the one hand we thought we were going to produce respectable and virtuous parliamentarians and officials, and on the other brave and disciplined men for our army and navy. Everybody was to possess some sort of practical knowledge which could be utilized to advantage."

Mr. Chang then makes the significant declaration, "Ransack the history of all ages and all lands and one will find that there never was a country with educated and law-abiding people and with a good internal administration that was ever ruined by a foreign country." Then referring to the various incidents of recent days Mr. Chang discusses student participation in these troubles in the following vein:

"Now that the matter of negotiating for a settlement of these incidents has been started, it is difficult to foretell what the future has in store. Instead of competing with one another in their studies our students are struggling with their immature impulses and doing so without reasoning and weighing the facts. They only cry aloud and do not investigate the history of the past nor permit their actions to be guided by the principles of law. They do not realize their own lack of strength and are ignorant of the position of their enemies. They want to cancel treaties all at once and interfere with other people's government. They think that when they are angry the whole world will yield and whatever they say can command the respect and confidence of the whole world. Again ransack the history of all ages and never has any man observed such a spectacle. The students consider themselves saints and sages and try to act the part. Whether such a thing is possible or not is too obvious for any person of common sense."—From *The China Press*, August 5, 1925.

Our Book Table

TOWARD THE BROTHERHOOD OF NATIONS. By BOLTON C. WALLER. *Student Christian Movement.* 2/6.

This book is written in the strong conviction that the way of Christianity is the true way of life for nations as for men. The writer is convinced that unless there be a strong forward movement along the path of Brotherhood there is no hope of saving the world from another and a more devastating world war than the last. He makes this abundantly clear in the chapter entitled "The Present Choice." But he is sure also that there is enough genuine goodwill in the rank and file of men to avert this calamity if only it can make itself felt. The latter part of the book specially deals with the League of Nations, showing it to be a real vehicle through which this good feeling can be liberated and made effective in the world. He is not blind to the faults of the League but pleads for constructive criticism from within instead of destructive criticism from without.

There are good chapters on "The Christian World Society," "Christianity and Nationalism," and "The Establishment of Justice" which will repay careful study. In the chapter on "International Trusteeship" there is an interesting presentation of the Mandate system showing its possibilities, and also clearly pointing out how greed of gain may cause a mandatory power to break its pledges and use its power for self-aggrandizement.

The book is written by a well-known leader in the British Student Movement and is primarily intended for students. It should be in the hands of all those who are interested in the establishment of World Peace. Written in a clear forceful style, it is eminently readable; and it is to be hoped that it may have a large circulation in China where its appearance is peculiarly timely.

J. S. H.

THE CHINA YEAR BOOK 1925-1926. Edited by H. G. W. WOODHEAD, C.B.E. *The Tientsin Press, Ltd., Tientsin.* Price \$15.00 Mex.

This indispensable compendium of everything having to do with China and its problems grows in size and usefulness year by year. In the preface Mr. Woodhead explains that the task of compiling the present issue has been exceptionally difficult, owing to the chaotic conditions prevailing in China. To secure prompt issue and up-to-dateness it was necessary to sacrifice logical sequence; but with the full index there is no difficulty in quickly getting at facts. In this comprehensive summary the missionary, the pioneer of commerce, and the diplomat get the necessary background and data.

In much that is related there is romance and inspiration, especially in the wonderful growth of Communications, Customs, Post Office and Telegraph. Naturally in the realm of finance and labour and politics there are facts that cause serious misgiving, and in such an ordinarily prosaic section as "Who's Who" you come upon suggestions of what looks like tragedy, for instance the last two sentences relating to Tsao Kun are "President of the Republic, October 5, 1923, to November 3, 1924: Imprisoned since October 24, 1924," whilst the last facts with regard to Wu Pei-fu are "Defeated in Chihli-Fengtien War, 1924. Retired to Yochow."

We recommend this volume warmly to students of things Chinese (and that ought to mean all labouring for China or their own interests in China) and to the visitor and globe trotter.

THE CHRISTIAN GOSPEL OF THE FATHERHOOD OF GOD. By JOHN MACKINTOSH SHAW, M.A., D.D. *Hodder and Stoughton, London. pp. xvi + 191. 6/- net.*

"To rethink and rediscover the essential basal Christian convictions back of the traditional intellectual or theological formulations, with a view to their subsequent restatement or reinterpretation in terms which are vital and meaningful for the living thought of to-day" is the aim as expressed by the author. The idea of God is taken as basal in the Christian religion and for the author "Fatherhood is not merely one quality or attribute of God among others . . . it is the central determining attribute in whose service all other attributes of Godhead are exercised." This thesis is worked out helpfully with regard to Prayer (Lecture III) and Regeneration (Lecture VI) and there is much of value in the intervening lectures, on the Incarnation, the Atonement, and the Resurrection. The high Christology of the third lecture (on which the discussion of the atonement and the resurrection are made absolutely to depend) is based too much in Greek metaphysical separation of the human and the divine and does not take sufficient account of modern immanent conceptions of God for many minds. The book might be read with great profit by those of all schools of theological thought in China and should make a contribution to mutual understanding.

S. H. L.

THE IMPRISONED SPLENDOUR—A Study in Human values. By J. H. CHAMBERS MACAULAY, M.A. *Hodder and Stoughton, Ltd., London. 7/6 net.*

In this work the author gives us a very thoughtful and helpful study of the great principles which make possible man's possession of spiritual life. He shows how God gives expression to His thought and purpose—His inner self—in all life. There is an imprisoned splendour of God which finds expression in creation, in history, in revelation and in man. The full and final expression of God's self in human personality has been given in and through the God-man Jesus Christ. But each individual needs to find and have contact with the God within him and the guidance of the inner light and life, so that the imprisoned splendour of God may find expression in man's life and character making each one Christ-like. Only thus can personal and social life increasingly conform to the thought and purpose of God. The book is not easy reading but will well repay all seekers after truth who give time and thought to its study.

E. B.

THE STORY OF CHRIST. By GIOVANNI PAPINI. *Hodder and Stoughton Ltd., London. Price cloth 6/- net.*

We welcome the appearance of a pocket edition of this unique story of Christ. In less than two years the large cloth edition has gone through fifteen editions, and this handy, thin paper edition will doubtless be as popular. So much has been written regarding the author and the book that description and criticism is unnecessary; but we would like to bear record to the abiding interest in Papini's masterpiece. Here we have old

truths told in a new way, graphic pictures of Palestine and its people, sane interpretations that indicate spiritual appreciation and modern applications of the teachings of the Master. Objection may be taken to the details supplied by a somewhat vivid imagination, and the use of apocryphal material, but the reader will recognise the help derived from seeing the Christ through the medium of another personality.—one who has experienced much, read widely and thought deeply. In these days when so much is written with regard to war and how it may be avoided, Papini's chapter on "resist not evil" might well be studied anew.

MODERNISM AND ORTHODOXY. An attempt to re-assess the value of the Vincentian Canon in regard to modern tendencies of thought. By REGINALD STEWART MOXON, D.D. *James Clarke and Co., Ltd. Price 6/- net.*

Our enjoyment of the book has been somewhat marred by the feeling that Dr. Moxon is not quite fair to the milder modernist. Modernism is a difficult term to define and represents an attitude of mind which is appreciated by the Bishop of Lincoln in his foreword to this book. All modernists are not of the extreme type described recently by Sir William Ramsay as those who know all that we do not know, who fix the limit of the possible and know exactly what is impossible.

Dr. Moxon believes that the Vincentian Canon whilst applicable to the modernism of that time is equally applicable to the modernism of our day. In it Orthodoxy is defined as that which has been held everywhere, always and by all men and is an appeal alike from mediaevalism and extreme modernism to Christ. The book is well worthy of careful reading; it convincingly states the essential elements of Christianity and takes up a sane attitude on such subjects as tradition, inspiration and evolution. The conviction is stressed that the task of the future is not to minimise the value of Christ for men, but to understand Him and to interpret Him better.

G. M.

BELIEF IN CHRIST. By CHARLES GORE, D.D. *John Murray, London, 7s, 6d. Size 8x5 inches, 329 pages.*

Studies of Christ we must have perennially. This is a thorough-going inquiry into the origin and development, the root and fruit of the historic Belief in Christ. It belongs to the new movement of liberal evangelicalism. Reinhold Niebuhr says that "modern liberalism is weak because reached by retreat," it is prevailingly negative; "it therefore lacks spiritual passion. It was captivated by the theological simplicity rather than by the moral splendor of the gospel." But here we have positive and constructive liberalism, a statement of faith that can be geared into modern life. Every writing of Dr. Gore,—canon and bishop,—commands respect. Here he examines the whole field, and invites his readers "to conscientious exercise of the responsibility of judgment on the facts in the case." Good for all who take interest in such matters.

EDWARD JAMES.

JONAH: PROPHET AND PATRIOT. By D. E. HART-DAVIES, M.A., *London, Chas. J. Thynne and Jarvis, Ltd. 3/- net.*

Here is a book which will be welcomed whole-heartedly by every "Fundamentalist" and is worthy of the careful attention of every

"Modernist." The author, in firm, courteous, and reasoned language, opposes the critical theory that the Book of Jonah is simply an allegory, ranging himself, along with such scholars as Pusey and Wace, in defence of the authenticity and historicity of the book. Naturally, he gives supreme weight to the testimony of our Lord, examining and rejecting the arguments by which the force of that testimony is sought to be explained away. In support of the credibility of the swallowing of the prophet by a sea-monster, he makes good use of the writings of Frank Bullen and others. The mental processes of Jonah are carefully analysed and the spiritual value of the whole book is clearly brought out and forcibly applied.

T. W. L.

THE FOUNDATIONS OF CHRISTIANITY. By KAUL KAUTSKY. *International Publishers, New York City. G\$4.00.*

The sub-title of this book is "A Study in Christian Origins" and this is the translation from the thirteenth German edition. It is a very carefully reasoned social study of Christian beginnings. It is the fascinating tale of a revolutionary movement evolving into its opposite. It shows how Christianity started out as a religion of the common people, the oppressed city dwellers of Palestine, and became the religion of the officials in Rome.

This book will not be comforting reading for many of us, certainly not for those of us who believe in the absolute authority of religion or in the absolute authority of our Western nationalism, but to many who are facing the problem of the Church in China and the whole matter of Chinese and foreign relations it will mark out some new lines and stimulate real thinking.

J. M. Y.

IGNORANCE, FAITH, AND CONFORMITY.—Studies in Moral Theology. By KENNETH E. KIRK. *Longmans, Green and Co., London. 8/6 net. 167 pages.*

As stated in the Preface "Readers to whom the exact definition and close argument which characterized scholasticism are uncongenial, or to whom it appears as a method of exposition and enquiry unsuited to so sacred a matter as religion, will find this book both idle and unnecessary." It is a learned discussion of the growth of moral theory in the Mediaeval Church in so far as it has to do with the adjustment between canon law and the conscience of the individual. Numerous footnotes and quotations from the original Latin bear witness to the author's diligence. He writes as an Anglican churchman and in the closing chapter maintains that that communion has reached a fairly satisfactory solution to the problem of conformity. The book is historical, traditional, and legalistic. The freedom of the individual is treated as permissive and not as creative, as a danger rather than as an asset.

S. H. L.

CHRISTIANITY—WHICH WAY? By CHARLES S. NICKERSON. *The Century Co., New York. G\$1.75.*

This book is "dedicated to liberty of conscience of thought and of speech" and is "a historical study of changes and achievements in the Christian Church." It is a book for all interested in the reformation of the Church and the uniting of the denominations. He shows how unimportant, really to Christianity are many of the controversial points of doctrine.

The author believes that the Church is at the beginning of its greatest days if only we can be saved from quarrelling over dead dogmas. He hopes that more emphasis will be placed on Religious Education and that it will be made real education. The young people, on the search for reality and honesty as never before, must be given a reasonable religion, one that they will not "lose when they go to college." The book is by no means a modernist publication. It is conservative but not deadly. It will be an inspiration to many.

J. M. Y.

SCEPTICISM AND ANIMAL FAITH. By GEORGE SANTAYANA. *Chas. Scribner's Sons, New York. G\$3.50.*

In this brilliant work the professor of philosophy at Harvard gives us his "Introduction to Realms of Being." It is really the introduction to his system of philosophy. It is not easy reading. Unless, therefore, you are very keen on philosophy do not read it in bed at night. But if you want some real mental exercise try it when you are wide awake and you will be marvelously repaid. His style is good and his words are quickening. I know of no modern philosopher who writes so well.

May I quote this from his preface: "My endeavor is to think straight in such terms as are offered me, to clear my mind of cant and free it from the cramp of artificial traditions; but I do not ask any one to think in my terms if he prefers others. Let him clear better, if he can, the windows of his soul, that the variety and beauty of the prospect may spread more brightly before him."

J. M. Y.

AN INTRODUCTION TO THE STUDY OF THE MIND. By WILLIAM A. WHITE. *Published by Nervous and Mental Disease Publishing Company.*

"Medical Students, social workers, and all those interested in mental hygiene" are the "gentle readers" preconceived by the author. He calls our attention to the fact that although the extremely complicated civilizations of to-day have been developed by the force of man's mind, that mind itself, a force functioning through the ages, has but very recently become the object of study. He makes clear what difficulties attend a study of the mind and what small beginnings have thus far been made. These small beginnings are put before us in language sufficiently free from technical terms to bring the book within the range of the average reader.

M. W.

THE FOUR GOSPELS. By CANON B. H. STREETER. *The Macmillan Co., New York. G\$3.50.*

Canon Streeter calls his latest book "a study in origins" and he has made a brave attempt to penetrate the obscurity of the origin of the Gospels. He has tried to co-ordinate the work that has been carried on along the lines of textual criticism, source analysis, the cultural background of the early church, etc.

In writing this book Canon Streeter had in mind the educated layman who is sufficiently interested in the origin of the Gospels, the divinity student or minister who desires an introduction to such subjects as textual criticism and the synoptic problem, and expert scholars who are invited to pass judgment upon this work. The book is exceedingly well arranged and, as those will know who have read previous books by this author, it is written in a very interesting way.

J. M. Y.

THE MISSIONARY GENIUS OF THE BIBLE. By VERNON F. STORR. 3/6 d. Hodder and Stoughton, London, 1924.

The author traces the missionary genius as it begins in the first chapter of Genesis, as it grows throughout the Old Testament, as it reaches its climax in the teachings of Jesus, and as it closes with John's exalted vision of the heavenly city in the closing chapters of Revelation where the redeemed are to be gathered: "Out of every nation and of all tribes and peoples and tongues." The missionary spirit is linked up with our conception of God. It expressed itself in the old covenant relationship. The book of Jonah calls for a separate chapter. The concern of this work is with the spiritual message of the missionary genius "as that is gradually unfolded with increasing richness." The book is valuable to all interested in missions. All missionaries who read it will find therein new reasons for their calling.

C. M. D.

TUBERCULOSIS. By McDUGALD McLEAN, B.A., B.Sc. (Oxford), M.D. (Johns Hopkins). Published in 1922 by "The Journal of Outdoor Life," 370 Seventh Avenue, New York City. Revised and Copyright, 1924, by the National Tuberculosis Association. 162 pages.

The sub-title, "A Primer and Philosophy for Patient and Public," states the nature and purpose of the book. The author wrote out of personal experience as well as professional knowledge. Although he died of tuberculosis, in 1922, his discussion of the disease was so helpful that a second edition was issued.

Part I gives essential scientific facts about the disease; Part II presents the "Reflections of the Doctor Patient." Prevention is emphasized. "When everyone is thoroughly awake to the situation that tuberculosis can be more *Easily and Successfully and Cheaply Prevented* than Cured, a big advance toward this end will have been made."

The style of the book is easy and the contents are interesting and stimulating for persons in poor health. The book will be particularly useful in a country like China where there are so many victims of tuberculosis.

J. B. W.

INDUSTRIAL OWNERSHIP. By ROBERT S. BROOKINS. The Macmillan Company, New York. G\$1.25. Pp. x-107.

To one interested in labor problems through six years of craft-union membership and in capital's problems by being son of the treasurer of the company where he worked, this is a most interesting, stimulating book. Mr. Brookins has an ample background of experience and study and he presents a decidedly forward-looking thesis.

He claims that the problem of Capital-Labor is in process of being solved by the wider diffusion of ownership of capital stock so that management now is more a trusteeship than an ownership. His plea is for a lessening of the rigors of the Anti-trust Laws, a much more democratic inclusion of labor in management, and provisions for non-employment insurance.

F. T. C.

THE RETURN JOURNEY—Studies of the "Aftermath" and Other Essays. By RICHARD KING. Hodder and Stoughton, London. 6/- net.

Richard King has been described as "an Essayist of genius" and the London "Times" says he has won his way to the hearts of thousands of readers by his gift of intimate sympathetic converse on life and its problems.

This new series of essays has as its main theme the conception that life's success or failure can be tested by what it yields when its plans and purposes have reached their fruition and the "Return Journey" is made to the Port where life's voyage ends. "Not the journey out but the coming back is the supreme test of a man's character" and of a man's life.

There is much that is both suggestive and stimulating in these excellently written and thoughtful essays.

E. B.

TEAT ONE FACE. By HERBERT WELCH. Cokesbury Press, Nashville, Tenn. 113 pp.

These are the Fondren Lectures delivered at Dallas, Texas, last year. They deal with America's obligations to China, Japan and Korea in a frank, fearless, fair fashion. The author does not allow sympathy or prejudice to color his statements. He is neither blind to America's faults nor rabid in his criticisms. He takes the high position that the mind of Christ must control international as well as personal relations and that the racial antagonisms so popular to-day are pagan not Christian, and represent barbarism not civilization. The bishop is clear and direct in his attack on a missionary program supported by gunboats. "America must stand among the peoples as Christ stood among the people, saying, 'I am in the midst of you as he that serveth.'"

C. L.

THE SECRET OF THE EAST. By OLIVER HUCKEL. Thomas Y. Crowell Co. G\$3.50.

A Baedeker guide, a study of religions, essays on politics, and intimate nature sketches, all are found in this book. Its main purpose is to trace, through the medium of travel, the "Secret of the East," which the author finds to be, not politics, not business, not progress, but religion. The supreme passion of the East has been its search after God.

The best chapter of the book is "An Hour with Gandhi," describing the author's interview with "the saint of India." The chapters on China are good summaries of current thought, and of value to all interested in China. Much has been added to the book which is extraneous to its main purpose, but all is enjoyable because of its fine, easy running style.

E. P. H.

THE NEW ORTHODOXY. By EDWARD SCRIBNER AMES. Chicago University Press. G\$1.50.

This is a revised edition of Professor Ames' book which was first published several years ago. The new edition contains a fresh introduction which has as interesting a group of definitions of religion as has ever been formulated. It is one of the most stimulating books that has been printed in a decade. It deals with such subjects as: The Attitudes of the New Orthodoxy; Its Growing Bible; and Its Changing Goal.

J. M. Y.

THE PSYCHOLOGY OF THE UNADJUSTED CHILD. By JOHN J. B. MORGAN, Ph.D. New York. The Macmillan Company, 1924.

The results of the studies of the "new psychology" are now being applied to the classroom. This book is one of the simplest and most practicable that has yet appeared. It aims to help the teacher to recognize the signs of poor social adjustment in pupils, and to treat them sympathetically and helpfully. "The correction of faults means the replacing of bad habits by good habits. It is an educational problem and not one of retributive punishment." There is also much that is of value in helping to an understanding of how normal children develop. The whole is put in unusually simple and clear language. The beginner in psychology can understand and profit by it.

E. W. W.

TIBET, PAST AND PRESENT. By SIR CHARLES BELL. Oxford University Press, London.

This is an extremely able and an unusually valuable book. It is very well illustrated and the appendices add much to its value for students of the Far Eastern situation.

Besides the usual chapters on history and geography it has such others as "The Rule of the Priest-Kings," "The Dalai Lamas," "The Simla Conference," "Autonomous Tibet," "The Main Line of British Policy."

J. M. Y.

CHINA. By EMILE HOVELAQUE. Translated by Mrs. LAURENCE BINYON. J. M. Dent and Sons, London. 7/6.

There are passages in this book which will shock many, and statements with which those who know China best will not agree. Even so, one must admit that this is a brilliant interpretation of much that is best in Chinese civilization, especially her art and philosophy. It ought to be read by missionaries for it is written from a point of view that is entirely new to us. The translation is beautifully done.

J. M. Y.

BRIEF MENTION.

MACMILLAN'S MAPPING EXERCISE BOOK. 3 volumes, 4d. each.

Exceedingly handy books for classes in geography. They give all the countries of the world in outlines which can be readily filled in by the pupils.

HEALTH. A quarterly magazine devoted to health in China published by the Council on Health Education. Vol. 2. June, 1925. No. 2. Price 30 cents a copy. Among other articles is one by Dr. Fowler on "The World's Leper Problem."

OUR MAGNIFICAT. China Inland Mission. Price 6d net. A theme of praise on the occasion of the sixtieth anniversary of the China Inland Mission 1865-1925.

A WORLD CRUISE AMONG BOYS OF OTHER LANDS. By DOUGAL E. YOUNG. 78 pages. Price 75 cents. Prepared and published under general auspices of World Outlook Commission of the Association of Boys' Work Secretaries, Young Men's Christian Associations of North America.

THE CHILDREN'S CLASSICS. Macmillan and Co., Ltd. The following abridged have been issued: "Westward Ho!" by Charles Kingsley; "Carrots" by Mrs. Molesworth; "The Water Babies" by Charles Kingsley; "David Copperfield" by Charles Dickens; "Gulliver's Travels" by Jonathan Swift; "The Little Lame Prince" by Mrs. Craik.

THE LITTLE BOOK OF MODERN BRITISH VERSE. An Anthology by JESSIE B. RITTENHOUSE. *Houghton Mifflin Co. G\$2.00.*

This anthology of modern British verse begins with selections from Wm. E. Henley, 1849, and closes with some poems by Elizabeth Shane. It is a small, handy volume and the selections are well made.

CHILDREN OF THE LIGHTHOUSE. By NORA A. SMITH. *Houghton, Mifflin Co., Boston. G\$1.50.*

A charming story told for children by one who knows their tastes. It is the story of two children on a lonely island off San Francisco Bay.

IN THE ANIMAL WORLD. By CAROLYN SHERWIN BAILEY. *Milton Bradley Co., Springfield, Mass. G\$1.75.*

A very fine collection of stories about animals for children. It is a treasure house for storytellers. The editor says, "The world of animals lies very close to that of childhood So it has seemed to me worth while to collect a few of the stories of animals which best express this idea, the belief that we have something to learn from the faithfulness of the dog, from the devotion of service of the beasts of burden, etc."

SIX DAYS OF THE WEEK. By HENRY VAN DYKE. *Hodder and Stoughton, London. 7/6.*

In this book Dr. Van Dyke has collected some three hundred short meditations on scripture passages. It is a good collection. Just the book to dip into at random. Full of suggestion and inspiration.

THE PROFIT MOTIVE. By HARRY F. WARD. *League For Industrial Democracy, New York. 10 cents gold.*

This little pamphlet by Dr. Ward is a very thoughtful piece of work and will be of immense value to any Christian anywhere in the world who will take time to study it. It furnishes information and it will bring to a focus much hazy thinking on our whole modern system of business and industry.

THIS ABOVE ALL. By HAROLD SPEAKMAN. *The Bobbs-Merrill Company. Price \$2.00.*

There is sufficient variety in this book to please the one in search of novelty, and as healthy a belief in ideals as would please the most earnest and conscientious. In this story we have the fight of a man against a flaw in his character. Some of the significant sentences that cling to the memory are: "Even to live, one must go forward clean" "first there must be honesty," and "life is greater than art." The necessity of seeing and living true means the weak yet valorous hero going alone into the wilderness to fight out the battle. In this case it is in a village fifty miles above Shanghai.

RUGGED WATER. By JOSEPH C. LINCOLN. *D. Appleton and Company. Price \$2.00.*

A new story by Joseph Lincoln is always welcome, and "Rugged Water" is a worthy addition to a long line of clean, bracing, healthful books. The life-savers of Setucket station are all, with one exception, brave and honest fellows, with all the humor and simplicity and shrewdness of the Cape Cod worthies: but Calvin Homer, the Number One man, is the best of all. The heroine and her father are well drawn, whilst the glimpses of nature in rest and fury are very real; the damp fog penetrates you and there is a fascination in rugged water.

HIGH FIRES. By MARJORIE BARKLEY MCCLURE. *Hodder and Stoughton, London. Price 7/6 net.*

In this strikingly human record we have a sympathetic presentation of the differing view points of a young agnostic and one brought up in a strictly orthodox and somewhat limited environment. Whilst the young folk have their fair share in this picture gallery the dominating figure is that of the pastor and preacher. Helpful sentences remain in the memory after perusal such as: "The test is not so much in what we do as in the way we react to our wrong-doing." We learn that "convictions can be pressed to the point of fanaticism," also that faith has its special place in solving religious problems.

Correspondence

The 1877 Missionary Conference.

To the Editor of

The Chinese Recorder.

DEAR SIR:—In the June number of the RECORDER, first page, you write, "The Missionary Conference of 1877 is remembered by few. So far as we know, Dr. Chauncey Goodrich and Mrs. Y. J. Allen are the only surviving members on the field." I am glad to say that I also was present, having come to China in the year 1874. I still survive in regular work. I think we may say "on the field" though for the last thirty years we have belonged to Japan, not to China.

Yours faithfully,

THOMAS BARCLAY.

Eng. Presb. Mission, Tainan, Formosa.

A Study in Culture Contacts.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Permit me to call attention, at this time, to the book, "Christian Missions and Oriental Civilizations," recently published by Dr. Maurice T. Price. This study is particularly interesting and timely. When individual and group judgments are certain to be strongly influenced by feelings and special interests, it is well to have a discussion of present racial contacts that was worked out before the recent clash.

The author traces causes and points out results in an interesting and significant manner. The book should help missionary, business and diplomatic groups to interpret the present situation in China. Agreement with the author's general viewpoint is not essential. The mass of

interesting material which he presents furnishes food for individual judgment and is worth while.

I venture to commend the book, at this time, because I know of some who have found it helpful. I believe it to be a bit of service to pass the good word along.

Fraternally yours,

JAMES B. WEBSTER.

Shanghai College, July 31, 1925.

Times When "Silence is Golden."

To the Editor of

The Chinese Recorder.

DEAR SIR:—Dr. Lyon in his interesting article in the August RECORDER quotes a Chinese writer who uses the nom de plume of "Chih chung" and has some "frank criticism" on the silence of missionaries regarding the Shanghai incident. The said writer tries to find reasons for reticence of speech, but he does not seem to realize that there are times when "silence is golden." Some folk believe that if there had been more silence and less rushing into denunciation and invective, things would have been better than they are now. I would like to ask "Chih chung" to state frankly whether he is really anxious that missionaries should speak out, whatever their view, or that they should express only the popular Chinese view. Does he know what has happened in the case of a C.I.M. missionary who ventured to speak his honest opinion? The Chinese Christians of Shanghai have shamefully abused him, and demand his dismissal, and some want him to be turned out of China. Some Christians have de-

clared that they will not worship at their usual place until he is dealt with, and if he is not dealt with they will start a place of their own. Has "Chih chung" taken into consideration that when Chinese fellow-Christians so far forget themselves as to be unwilling to hear anything of another view, this may be another reason for silence, and at the same time raise doubts as to how much this loud talk of "justice" really means.

We all sincerely regret the loss of life, as well as the excesses which have followed the stirring up of passion by those who doubtless thought they were doing a patriotic thing. I have not yet seen any blame put upon the students who stirred up the trouble; even Chinese Christians all cover up their faults, and have only eyes for the action taken by the police. Have the police no "human rights," and were the students really "innocent" when deliberately opposing them? Does the wilful defiance of law and order demonstrate the "principle of justice and essential Christianity"?

There are certainly two sides to this subject, and while Chinese are so intolerant as to be unwilling to

hear but one, it is probably better to keep silent and to await the impartial investigation which will most likely show that a great deal that has been said and written would have been better left undone. Unfortunately Chinese oppose the proposed impartial investigation.

We want, with all our might, to "maintain the right"; but let it be done in a law-abiding manner, and not with violence and such mean actions as the strikes have shown, and the unfriendly boycott of a friendly nation which has done much to help China. Some of us cannot see either right or reason in over 80 British women and children being driven out of Chungking, and their houses looted, for no fault except that they are British. That is the kind of thing which the present intolerant attitude of certain Chinese leads to, and until these unreasonable passions subside it may be best for us to say little. We are confident that the time will come when many of our Chinese friends will regret some of the things now being said and done.

I am, yours, etc.

I. MASON.

Shanghai, August 17th, 1925.

**Open Letter to the Members of the General Board, the Three Councils,
Regional Associations and Other Members of the China
Christian Educational Association.**

DEAR FELLOW WORKERS:

The Shanghai incident followed by the happenings in Canton, Kiukiang and Chungking have aggravated the anti-Christian educational movement. We are facing a situation very grave indeed. Perhaps it is more serious than most of us fully realize. As President of the Association I beg to submit for your careful con-

sideration the following suggestions based upon my observation and study of the present situation, I shall gladly welcome criticisms and discussion.

1. We must realize the gravity of the situation. Troubles here and there of which we hear, are no longer isolated local troubles. They have become one, all-pervading national trouble. Every local

trouble is reported throughout the country; it gets full publicity and is played up a hundred times; every item is tabulated and emphasized to re-enforce the arguments of the anti-Christian educational movement. The figures used for organized propaganda consisting of half truths, powerful enough to convince people and shape their point of view in a very definite way, will in all probability produce a permanent effect. Therefore we must not complacently try to belittle the situation. However trivial or absurd some phases of it may appear to you in your local work, we have to face all the problems in relation to the entire task with special attention. Solutions and methods of attack that have in the past proved to be helpful and effective may not be at all applicable to the present situation. We must not trust too much our own past experience.

2. We must try to understand the psychology of the students of to-day. Of blind followers there are many, but the majority in many of the schools are really in earnest. They are living in an atmosphere charged with intensity and seriousness, and there is scarcely any humour left in their lives. The right approach to them is to be serious just as they are. In our effort to guide them we should first win their hearts, and the first step towards winning their hearts is to show them our sympathy with their main thought in the present movement, namely patriotism. And the first thing to do in order to convince them of our sympathy is to feel with them the seriousness of the present situation. So it is necessary for every one of us to be extremely careful in our comments official and unofficial, social or personal, not to say anything that could be under-

stood as making fun of their seriousness. Nothing irritates people more than to see people laugh when they weep. We are now facing a nation with a mournful heart and excited mind, we should not only stand by them in their rightful efforts, we also must stand by them with heads uncovered, with sympathetic reverence. Cases have already come to my attention when slightly humorous remarks have caused suffering and serious misunderstandings, making any attempt at guidance almost impossible.

3. We must be extremely careful in our methods of helping the students. One of the serious mistakes, though a perfectly natural one, is to show the students that the trouble in China at present is caused by the faults of the Chinese themselves, such as militarism and corruption which lie at the root of many of the evils, and that therefore to remedy the present trouble we must reform ourselves first. This is a perfectly sound piece of advice but this is not the time for missionaries and foreigners of any nationality to dwell upon it. Missionaries would do more to help by ignoring the errors committed by the Chinese people and emphasizing more those of the foreign nations, letting the Chinese speak for themselves of their own faults. And I want to assure you that even in the midst of these intense movements against the mistakes and faults of foreigners, there are also voices which clearly and definitely are reminding the students of the sins of our own people. If space permitted I would quote from articles of student leaders who are doing this very thing to-day, but all of them would show great resentment if any missionary or any foreigner should at this time say that which the Chinese students

ought to say for themselves. The less the missionaries say of the faults of China the more will the Chinese themselves think about these faults, just as the more the missionaries emphasize the wrongs that foreign nations have done to China, the less strong will Chinese resentment be. This has been tested again and again, and I now propose it as a definite suggestion for adoption everywhere and in every form of Christian work in China to-day.

4. We must consider our Christian educational work not in terms of individual institutions or individual denominations, or achievements of individual efforts. If by a combination of unfortunate circumstances any one of the schools is broken up, and the students refuse to come back on the terms which can be offered them, then it becomes a problem not whether so many students are lost to one institution, but a problem of so many students lost to Christian education as a whole. So I again boldly propose a further suggestion as a policy for the present emergency situation. The issue becomes one of the loss of so many students to Christian education as a whole, with the still more harmful consequence that they will enter non-Christian schools, bringing with them their hatred of Christian institutions, hardened and made more bitter as they begin to feel dissatisfaction in a less well-disciplined school. Instead of doing this should we not make it possible for them to enter other Christian schools under any circumstances? Do not insist on too much red-tape in the procedure of transfer but make it as easy as possible. If, after admittance some of them prove not to be to our standards we can discipline them, or drop them on that ground. The government schools are making provisions now, and go out of their way to accept

mission school students who have left the mission schools in this patriotic movement. It becomes a very effective item of publicity which helps the anti-Christian educational movement more effectively than anything has heretofore. I would venture to propose that some of the schools and colleges should limit or discontinue for the time their admission of new students from other sources in order to give preference to those students who had had only part of their training in Christian colleges and schools before this unfortunate incident and who are on their way to join the anti-Christian movement. It does not involve loss of face for the school from which the student had departed, or if there is any, it is infinitely small in comparison with the loss of face and damage that we do to the Christian educational cause in China as a whole by acting otherwise.

5. We must distinguish all the problems of the present situation from similar problems of ordinary times. Christian institutions have just reason to be proud of their strict discipline, and we mean to maintain it, but we must understand that the cases which arise out of the present situation are not regarded as cases of discipline, but are taken as the conflict between foreign domination and patriotism. When the problem is a purely disciplinary one we are sure to have the parents of the students and the public stand by us, for Chinese people believe in discipline; and that is why we run no risk in dismissing students, not only individuals, but whole classes, hundreds of them, without serious effect. On the contrary for any such disciplinary measure we ordinarily find our schools strengthened. But, beware, this time the parents of students and the public do not as a whole regard any of our disciplinary measures as such. They look upon

them entirely from the point of view of the conflict between foreign controlled education and patriotism.

Therefore, I boldly propose that we should deal with students in all problems arising out of the present situation as sincere lovers of China, one with the people in their aspirations of national independence and in their struggle for the maintenance of national sovereignty. Interpret every problem that you possibly can in that light. Experiences in some of the institutions have proved that taking this point of view sustains discipline rather than hurts it.

6. We must look upon present day difficulties as, in part at least, inherent in the actual application of our teachings. We have taught and have endeavored to train the students in our institutions to be independent in their thinking, to be interested in national salvation, in national welfare, and in practical citizenship. The present situation is nothing more than an attempt to put into practice these teachings. Native, crude, clumsy, full of mistakes as they are, these attempts are an inevitable part of the exercise and beginner's practice in application of the principles which we have taught them. Shall we not use them as exercises in practical citizenship? There never has been a time when the students needed our guidance,—enlightened Christian guidance, guidance of sound judgment and love,—more urgently than now. Therefore I boldly propose the following: In every institution you find that the movement is usually carried on by a group of students full of initiative, some of them merely impulsive, but on the whole a most active nucleus. They are the leaders, they constitute the executive committee, they are the representatives who form connections with people outside. There is nothing more important than to win these leaders' sympathy, to make them

feel that you are their friends, that they can come to see you and ask your advice and guidance. To do this we must do our utmost to make their work effective and give them freedom, special privileges, honour them as one honours people's delegates to any national movement. The National University of Peking and other institutions have been giving every possible facility to the student movement leaders so that they could do their work effectively. We must also win the student leaders in this spirit and then we can hold them responsible for what they are doing. The effect of this policy has already proved to be good in some institutions and I highly recommend it to all of you.

7. We must be extremely careful in the present situation in making a distinction between bolshevism and nationalism. We must see very clearly that the present situation is a combination of the two, but that bolshevism, though strong, is still of comparatively smaller importance than we are apt to think. It is perfectly true that there is a bolshevistic propaganda going on and that this propaganda is carried out with efficiency and intensity. They aim to carry the propaganda to every nook and corner and there is a definite effort to carry it into all Christian schools. Communists among students are growing in number steadily, and their efforts among students are to use destructive methods, with destructive purposes in everything they do. The situation therefore does deserve special attention, but it is so easily exaggerated, because for every one communist among the students we can say that there are fifty or more who are not communists, and that there are five or ten anti-communists among those. The present movement is carried on largely by nationalists, not communists. The nationalists are not communists—the lead-

ing young nationalists to-day are out and out anti-communistic. To fail to distinguish these two is a great mistake and one that many of us are inclined to make. If we make such mistakes we play directly into the hands of the communists. We also give them too much credit. Of course the growth of communism varies in different parts of China. In the centre it is stronger, in other parts weaker. It looks so formidable to-day because that of which the communists accuse western nations has unfortunately been proven true by some of the experiences connected with the attitude and actions of foreigners in China. We will find sympathizers and fellow fighters against the evils of communism among the Chinese nationalists if we can help to remove the ground on which the communists found their arguments. The nation as a whole is desperately looking for a solution of its present day problem. Everyday is welcoming every possible solution and is in a mood to be impatient towards anyone who scorns any new suggestion before it is tried. This explains the power of communistic propaganda and in dealing with it we must understand the present psychology of the nation. The first step in this direction is to distinguish clearly nationalism,—the growing national consciousness of the Chinese people,—and communism imported from abroad and spread by deliberate propaganda. In all educational work a safe principle to follow in the present situation would be not to take an attitude of blind hostility but to give to any new political theory due respect for whatever good things it may claim to offer Chinese students. Take the attitude of learning, experimenting, and trying to find out the truth. In this spirit you will win the students' sympathy and if communism in its anti-religious and evil aspects is harmful to China it will die under

the experimental spirit of study animated by Christian love. As to nationalism, help the students by your sympathetic understanding, help them to develop a sound Christian nationalism which will be the basis for a Christian internationalism. In this spirit many of the problems will be dissolved.

8. We must realize that the student movement in China to-day is only part of a student movement that is spreading through the whole world. In American colleges things are developing, and the tendency is more student self-government. And what may startle some of us to hear is the tendency toward student participation in the control of the institutions in which they are studying. The famous Dalton plan and similar experiments point in the same direction. Within twenty years we shall see the movement grow and in the future many American institutions may no longer be controlled by Boards of Trustees and the Faculty alone, but the administration will be shared by the students themselves. The sooner we appreciate this and try to reconstruct our educational work on this basis the less will be the danger and trouble when we come face to face with the new world that China enters.

These suggestions are submitted for your consideration and criticism. This is a time in which more than ever we need to wait upon God for guidance. Is it necessary for me to suggest that devotional life among the faculty and between faculty and students should be emphasized more than ever in the coming session of our work? The present situation and whatever lies ahead of us from now on demand a thorough self-examination of the purpose, methods and objects of our work. Only by taking counsel with the Great Teacher, following in His steps and being willing to nail our

own prejudices, habits, preferences and conveniences to His Cross and to receive from Him the renewed life of all-embracing love, untiring devotion to carry out the Father's will as He did, can we accomplish anything and make ourselves truly useful to China. Only thus should we have the privilege to continue to serve in China. The present situation has made it clearer than

ever that China needs our service if this service really does faithfully represent our Lord and Master.

With best wishes and earnest prayers.

Yours in the same service,

(Signed)

TIMOTHY TINGFANG LEW,

President of the China Christian Educational Association.

The China Field

Church Work in Chekiang.

Eleven years ago Wenchow had the pleasure of entertaining the Chekiang Christian Federation Council, and on April 24 of the present year this old world city once more was the place of meeting. Twenty-five delegates were present, representing the following societies: C. M. S., Presbyterian North, Baptist North, London Mission, C.I.M., and United Methodist Church Mission.

The retiring President, the Rev. Nyi Liang-ping (C.M.S.) gave an inspiring address in opening the Conference, after which the election of officers resulted in the following being elected:—President, the Rev. J. W. Heywood, U. M. C. M.; Vice-president, the Rev. Nia Ts-shi, Presbyterian North. Secretaries, (Chinese) Yin Ji-shung; (English) Rev. A. A. Conibear. Treasurer Rev. Bau Tsih-shing, Baptist North.

New and amended rules were agreed upon, the most important being the change of name to "The Chekiang Christian Church Association"; meetings to be held every two years, and not annually as hithertofore; and restricted number of delegates from affiliated missions.

Questions dealing with such problems as ancestral property and rights; opium, church property, and the anti-Christian movement in the province, were dealt with at length and in a marked spirit of toleration.

Perhaps one of the most interesting and most closely debated subjects was a resolution introduced by one of the Chinese delegates on "the Church in China becoming more Chinese in both doctrine and polity." The discussion revealed that whilst in externals many changes were desirable and would probably be effected in due time, the essentials of the Christian religion would remain the same. No vote was taken on this question, which was debated with openness and fairness by both Chinese and foreign representatives.

S.A.M. China Conference.

When a downward turn of that old and deep-furrowed road, leading from central China, through Shensi and on to Kansu, brings Pinchow, a city about 110 miles west of the ancient capital of Sian, into view, the first impression it gives is that of a very peaceful town, quietly resting in the shadow

of surrounding hills. But at the mission station inside the city, when missionaries of the Scandinavian Alliance Mission of N. America gathered there for conference the second week of June, something different from the first impression was experienced. As parties arrived, the one after the other from different directions, there was rumbling of carts, yelling of drivers, cracking of whips and ringing of bicycle bells, while cheerful voices shouted greetings to each other and smiling faces, carrying dark "dust thou art" expressions, emerged from beneath coverings of carts, mule-litters and chairs, until the whole backyard of the station looked like a crowded oriental inn.

Lengthwise and crosswise over this field of the S.A.M. in the two provinces of Shensi and Kansu its missionaries have been traveling and laboring for over thirty years and, while many other changes have been witnessed during this time, the roads and paths remain the same as thousands of years ago and so also the mode of travelling. Not a single mile of railway has as yet been built within these two provinces. But as we now from the Shensi direction passed vast fields of ripening grain which gave promise of the best wheat harvest in many years, we could not but think of the growth the Lord has given to the gospel seed sown these past decades. It has been watered with tears and the blood of martyrs and the yield is thousands of souls. From the start of the work at three stations the number has now increased to twenty-six, schools and special ladies' stations included, located in twenty different centres.

The annual conferences have always been pleasant breaks in

the general routine work, and this last one was no exception, only that it could be classed as one of the best we ever had. Right from the opening speech by the Field Secretary, followed by greetings of welcome by the host, Mr. Ph. Nelson, that first Sunday afternoon, to the last testimonial meeting the last Sunday night there was a continual flow of spiritual blessings and a daily experience of the reviving, renewing, refilling and revigorating presence of the Holy Spirit.

What a cause for thanksgiving it was that such a gathering as this could be held just at that time, when threatening storm-clouds were suddenly gathering over the land, and the student movements, inspired by certain outside propaganda, which had been launched with such regrettable riots and bloodshed at the coast, were rapidly spreading to every province and stirring up intense anti-foreign feeling in many places. In times like these, inland places have always been considered most unsafe, but here, thousands of miles from the coast and far away from any foreign-protected treaty port, we gathered in more undisturbed peace than what they had at several coast cities just then.

Reports from the field were also encouraging and we thanked God for the blessed evangelization work we were permitted to have a share in and for the progress made in the midst of lawlessness and troubles on every side. Six missionaries had left for furlough during the year and one had been called higher, but three new workers had joined our forces, which leaves the present number of foreign missionaries on the field 45 and further reinforcement is expected soon.

W. ENGLUND.

**Annual Meeting of the Chinese
Home Missionary Society
Nanking, July 2-7, 1925.**

During the first week in July, while the troubles were raging in Shanghai, and disturbances breaking out in various parts of China, the Chinese Home Missionary Society peacefully held its Sixth Annual Meeting in the compound of the Theological Seminary, Nanking.

FORWARD STEP TAKEN.

The most notable forward step taken at this meeting was the formulation of a plan by which a National Missionary Conference—somewhat similar in scope to the Missionary Conference recently held in Washington—is to be called at some early date, probably in June, 1926. The Chinese Home Missionary Society will take the initiative in planning for this Conference and will invite the other Missionary bodies of the Chinese church to appoint representatives on the committee that is to have the matter in hand. It was pointed out that the emphasis of such a meeting on the central purpose of the gospel would be an effectual answer to the criticisms being made by the anti-Christian movement.

ATTENDANCE AND FINANCE.

The attendance of delegates and officers numbered thirty-six—about one-third the usual number. The decrease, of course, was due to the disturbed condition of the country and the consequent uncertainty attendant upon all modes of travel.

The receipts of the fiscal year ending March 31, 1925, were \$13,690.90, which was just about one-half the amount received during the previous year. This decrease, which was due to the Civil War of last year, left the organization encumbered with a debt of

about \$3,000.00. This was made known to the constituency with a gratifying result. The Auxiliary in Hongkong raised \$1,000.00 and about \$900.00 was quietly secured in Shanghai. Generous gifts also came in from other places, so that in a very short time more than enough to wipe out the debt had been sent to the central office.

REPORTS FROM THE FIELD.

Dr. C. Y. Cheng, the President of the Chinese Home Missionary Society, who has recently returned from a visit to Yunnan, reported for that field where the Society now has two stations with a total of six workers. A third station is soon to be opened in which the work of the society will be affiliated with that of Miss Cornelia Morgan, an independent American missionary who has worked for a number of years in Yunnan.

Mr. A. L. Jen, of Harbin, reported for the Heilungkiang field, where the Society has nine stations, each manned by one worker. Seven of these workers are salaried and two are self-supporting. In each of these stations the local Christians provide a place of worship and a residence for the pastor.

This work in the Heilungkiang field is supported entirely by contributions from Chinese Christians in Manchuria. Mr. Jen said that the Heilungkiang Missionary Society had existed long before it was merged with the Chinese Home Missionary Society; but at that time the results were meager because the work was unorganized. Now, with the union of the two societies, all this had been changed. The work of the Heilungkiang Society had grown from a small work supported by the Christians of one denomination to a large work which is backed by all the Christians in Manchuria. Whereas there were only ten members

in the Chinese Home Missionary Society in Manchuria a few years ago there are now six thousand.

GROWTH OF INTEREST AT THE HOME BASE.

Rev. C. K. Lee, the new Executive Secretary of the Society, reported a growth of interest in many towns and cities. In Shanghai alone the scattered membership, outside the auxiliaries, has grown from twenty-seven to five hundred and seventy-three. The amount given by these members was also encouraging. One Chinese lady, who withheld her name, gave \$100.00; and another, whose entire income is only \$8.00 per month, gave a month's support and risked the chance of having nothing to eat during that time.

Voluntary gifts directed to the opening of Mongolia have been coming to the treasury during the year. These now amount to \$500.00, and the fund is being held until it is large enough to justify the opening of this new field. The society has a set of lantern slides consisting of scenes from Mongolia which are being used in various centers to deepen the interest in the proposed field.

SPEAKERS.

Dr. J. Russell Howden, of England, was the leading speaker at

the Conference. He delivered inspirational addresses at each service, his general theme being, "God's Missionary Plan for the Age." In speaking of Dr. Howden's presence at the conference, one of the officers of the Society speaking privately, said, "We wanted this British gentleman to be with us in our meeting, not only for the sake of the messages he would bring but because we wanted to show to the world that, in this time of anti-British agitation, we have no hatred in our hearts. We are Christians."

OFFICERS.

The officers elected for the coming year were:

I. Cabinet. President—Dr. C. Y. Cheng; Vice-Presidents—Miss Christiana Tsai, Dr. W. P. Chen; Recording secretaries—Mr. N. Z. Zia, Rev. Handel Li; Treasurer—Mrs. S. H. Tsao.

II. Executive Committee. Chen, W. P.; Cheng, C. Y.; Chen Chuen Sen; Chiang Tiao Tze; Chiao Wei Tsen (Miss); Chung, K. T.; Kao Shih-tsao, Kaung, Z. T.; Lee, Luther; Li Chinchien (Miss); Li, Liang-pin; Li, Handel; J. S. Ma (Mrs.); Mei Yuen-yin (Mrs.); O Ben (Mrs.); Seng, Samuel; Stone, Mary, M.D. (Miss); Tsai, Christiana (Miss); Tsao, S. H. (Mrs.); King, Joseph L.; Zia, N. Z.

III. Advisory Committee. Hughes, J. V. (Miss); McMullen, R. J.; Paxson, Ruth, (Miss) Sparham, C. G.; Tewksbury, E. G.; White, M. C. (Miss).

"THE HALF CAN NEVER BE TOLD."

(Extracts from a letter telling of remarkable meetings in Shanghai.)

MRS. HENRY M. WOODS.

Early in the year the prompting came to invite Mr. Paget Wilkes, Chairman of the Japan Evangelistic Band, to come to China for the Conference season for special evangelistic work, not as a regular Conference speaker. His reply was almost

a decided negative. Several obstacles were in the way of such an undertaking, prominent among which was the absence of one of his colleagues in the States, whose return seemed some months distant. After two weeks, we again wrote

Mr. Wilkes telling him that we were so sure the Holy Spirit had prompted the invitation that we would ask him not to dismiss the matter from his mind but "to continue in prayer and watch in the same with thanksgivings." Finally on April 8th came the letter, definitely accepting the invitation.

Mr. Wilkes had been booked for two services June 28th, and to speak at the Missionary Prayer Meeting the following day. The Free Christian Church was packed to capacity at the morning service and a goodly number assembled to hear him in the evening at the Union Church. At the missionary Prayer Meeting on Monday, June 29th, the room at the Missions Building for this purpose was too small to accommodate the friends who gathered, eagerly expectant. Folding doors were thrown back and the large gathering was not disappointed. After the meeting, we felt God had set His seal upon the guidance, many missionaries saying, "This is just what we have been longing for; we were so hungry." Very clearly the Spirit had shown us that the Union Church was the place of God's choosing for further gatherings. We had secured a small room, formerly used for the Missionary Prayer Meeting, which we hoped would accommodate those who might be brave enough to come.

On Tuesday, June 30th, the first meeting of the Missionary Conference, this room overflowed and the late-comers were obliged to stand in the hall or sit on the stairs. We then moved downstairs to a large school-room seating above 500. For three weeks, this room was well filled, not to capacity, but anywhere from 200 to 350 people daily, rain or shine, intense heat,—nothing made any difference, the Spirit of God working mightily, transforming lives and giving new vision for service. One of the heartening

features was the goodly number of Chinese who came daily to these meetings.

At once the difficulty of getting the message to the people arose. Mr. Wilkes had never spoken by interpretation and we knew of no one who could perform this office. We dropped on our knees in a little circle and asked God's guidance. As we knelt, the Spirit laid upon the hearts of two of the circle, for this important service, Leland Wang, a young Chinese evangelist, formerly an officer in the Chinese Navy, but who having heard the call to preach Christ, had abandoned all earthly hopes for "The Better Way." We arose from our knees and voiced this impression. At once the question arose, "Where is Mr. Wang?" "Somewhere in Shantung, but where?" Shantung is a fairly large piece of ground. No one knew definitely but it was thought that a very dear friend of his would be able to give the desired information that we might wire him. One of those present went at once to this friend but, to our disappointment, she was not able to give us any more information than we already had. Again it meant waiting upon God to be shown the next step.

[Providentially, through being led to Miss Dora Yu for help Mr. Leland Wang was found just whilst forming plans to go to Foochow.]

The room which had been used for the Missionary Conference, we expected would be large enough to accommodate the Chinese friends but at our very first meeting, this room was crowded to capacity and we were obliged to go to the Trustees of the Church and ask for the Church proper. This was graciously granted and the following day we gathered in the large room seating about 700 people, equipped with electric fans,—no small asset with the thermometer registering in the

nineties. The first day we occupied this, it was packed from wall to wall, the gallery also full. Again we approached the Committee and this time we said we must have the whole church. This was also granted and the rental asked, just sufficient to cover the actual expenses. One member of the Committee voiced the sentiment of all, "We are proud to have our Church used for such a purpose."

On July 26, we had our first overflow meeting, Miss Dora Yü, who is so very acceptable to the Chinese (and also foreigners, we may add), holding the attention of about 300 people for an hour. The following Thursday, we had another overflow meeting, at which Miss Peace Wang, the young Chinese woman who has been so wonderfully used of God, presided. Some days there was also a children's meeting conducted in the small room upstairs, by a gifted young Chinese girl who sacrificed her own pleasure and desire to be present at the large meeting downstairs, to take charge of the little folks.

The eagerness with which the people listened, their willingness to go into the overflow, led Mr. Thornton to say to me in parting, "Mrs. Woods, this is not a conference. A conference is dependent upon the speaker. This movement is dependent upon no man. It is revival!! I have never in all my experience seen anything like it. The reason why I can say it is revival is because the people who come are just as willing to listen to a Chinese evangelist as they are to a foreign speaker."

For four mornings, Mr. Wilkes had been having special meetings with the pastors, instructing them how to conserve and develop the work. On Sunday, August 9th, one of these Chinese pastors said to his congregation, "And to think such blessing has come to us through a

man whom we considered our enemy." At our first Round-table, too, it was suggested by one of the Chinese leaders that the Chinese Christians might not be willing to come to a foreign church, especially as it had no name which could be translated into Chinese. We were so confident that God had chosen this we replied that this movement was a supernatural one and our faith must rise to overcome all obstacles and so it was, that God used an English Church, a British speaker from Japan, the two most hated nations at this time.

The meetings are going on, having taken a different form. It has been thought best in order to get a little relaxation, to discontinue the morning meetings and to confine ourselves to one preaching service, at the same hour at which we had been accustomed to meet at both Conferences, 5.15 to 6.15. This preceded by prayer, beginning at 3.30. We have also had several days of fasting and prayer which have been wonderfully blessed, confession being made and also restitution which has led to a clearance for further operation of the Spirit. We dare not speak of the things which have been revealed. We know that it has cost dearly those who have been compelled by the Spirit to reveal the sin existing in their lives. We can only pray for them that God may give them grace to do whatever He may require.

Friends at Mokanshan, Kuling, Pei-tai-ho, Kikungshan, have been "working with us by prayer" and to these prayers, in no small measure, the gracious and bountiful evidence of the Spirit's workings are due. Just now our morning mail contains a letter from Kuling with this sentence, "We are all praying for the meetings and I wish you could have been with us in our early morning prayer service and heard the earnest prayers and joyful giving of

thanks." From other points come similar messages. We are looking for the "greater things" and we know that we shall not be disap-

pointed. A very real spirit of prayer prevails at all the meetings and the Spiritual tone seems to be deepening.

The World Field

CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND, Swanwick, June 17-20.

CANON F. ROWLING.

The annual conference of British Missionary Societies is one of the most important and interesting of all the missionary gatherings in the year. From 39 societies out of the 51 societies in the conference, secretaries, delegates and specialists to the number of 137 discussed the situation and problems of missions overseas, and questions for the home base. One of the most striking features is the thorough business manner in which discussions are carried on and resolutions arrived at. The soundness of the decision of the great Edinburgh Conference of 1910 to form a standing committee for co-operative action by British Missionary Societies has been fully proved. The whole Christian community owes a great debt to Edinburgh House and the splendid staff of devoted workers who make it the most efficient "clearing house" in the world for missionary enterprise and the endless problems needing immediate attention.

The pressing questions of the day are dealt with in statesmanlike manner, under most able leadership, by those fresh from lands overseas in conference with experienced secretaries at the home base, most of whom have intimate personal knowledge of the countries, people, and problems under discussion.

The new situation in the Moslem world was revealed in vivid manner by the Rev. W. W. Cash, D.S.O., Home Secretary of the Church Missionary Society, showing an openness in almost every land for free presentation of the Gospel message, and a readiness to hear on all sides, in most striking contrast to the position 10 years ago. The old idea that converts could not be gained from Moslems is proved to be quite contrary to facts, since in Bengal alone there have been some 16,000 won.

The real truth is that the Christian Church has never really made the effort to win them, and out of 5,000 missionaries in India it is doubtful if even 50 can be found framed and fitted specially for this work. Yet unless this problem is boldly faced the danger of leaving the native churches surrounded by an aggressive Moslem population is a real and great one.

The opportunity is now: the doors are wide open: there is a new attitude on the part of the people and the Governments; most excellent literature is available, appealing with sympathetic touch to all classes:—but, where are the workers?

The call to the Christian Church comes with pressing urgency to

act now; to send out trained men and women while every opportunity is open to us, minds are receptive, and opinion is fluid. Our Lord is calling: what is our answer to be?

Mr. Oldham (Secretary of the International Missionary Council with Dr. A. L. Warnshuis), gave a telling presentation of the work done by the International Missionary Council, showing how action in many positions affecting missionary work is beyond the power of any single missionary society, and only possible by co-operation. The work of Education in Africa cannot be regarded as purely "secular"; it is a building of character and the Church cannot stand aside and leave this to Government action solely. To have gained the ready acceptance by Government of the principle of co-operative work with the missionary societies would have been impossible only a few years ago.

The real problem is that of how to seize opportunities to make our witness effective, and this can only be if our whole conference work is our "acted prayer."

Mr. F. H. Hawkins of the London Missionary Society, Dr. H. T. Hodgkin, Secretary of the National Christian Council of China, and Dr. Balme, President of the Shantung Christian University, held the attention of the Conference by a full, clear and heart-stirring account of the anti-Christian reaction in China, and the reasons leading up to it through past years. This has its roots in (a) an age-long suspicion of foreigners, due to ignorance, prejudice, and imperfect presentation of Christianity, (b) resentment against "unfair treaties" in which China was not treated as an equal, (c) the modern reaction against authority and tradition, the mate-

rialistic view against the spiritual view of life, (d) the idea that the Russian method of Revolution is the only successful way of meeting Western powers, (e) mysticism, which claims that Christianity does not fully meet its needs.

All these have been shown in various ways during recent years in the literature of Anti-Christian movement, in direct attacks on Christian Education—in the growth of Societies both anti-Christian and anti-foreign—and in sporadic outbreaks in meetings and schools. How is the Christian Church to meet it? We are called to close self-examination, to find wherein we have failed, and then to a forward movement, sympathetic, filled with love to China, and better understanding of her need. We need the witness of (1) the blameless life of individuals, and true Christian living, (2) the continued preaching of the Gospel, which never loses its power, (3) retreats, wisely conducted, to promote deeper spiritual life, (4) religious education in its best form, (5) the best "living" Christian literature, (6) fuller co-operation in the missionary and native Chinese Church, (7) closer study of Chinese life and literature, (8) study of the international situation and wise use of influence in it, (9) a crusade against social evils, and (10) the shewing of fine Christian love in practice, by all real friends of China.

The demands are great, yet we must be ready to meet them if we would win China for Christ. A close study of the China Mission Year Book will reveal the difficulties of the Chinese Christian leaders and members at this time of urgent need and difficulty; and the earnest prayers of all Christians are called for daily, everywhere, for them and their country.

Personals

DEATH.

AUGUST:

19th, at Kuling, Mrs. Emma Nind Lacy, beloved wife of Dr. W. H. Lacy.

ARRIVALS.

JUNE:

1st, from U.S.A., Rev. and Mrs. T. L. Sinclair and three children, A.C.M.

12th, from Sweden, Rev. K. H. Ekblad, S.A.M.

26th, from U.S.A., Rev. H. W. White, P.S.

29th, from England, Rev. C. H. Parsons, C.I.M.

AUGUST:

1st, from U.S.A., Miss M. Russell, Y.W.C.A.

DEPARTURES

JUNE:

1st, for U.S.A., Mr. C. E. Winter, M.E.F.B.

10th, for U.S.A., Mr. and Mrs. H. V. Lacy and four children, M.E.F.B.

15th, for U.S.A., Rev. and Mrs. M. A. Hopkins and three children, P.S.; Miss H. R. MacCurdy, Rev. and Mrs. D.B.S. Morris and four children, Samuel Cochran, Jr., P.N.; Miss Winifred Roeder, Miss Ellen J. Peterson, Miss Fannie Northcott, A.B.F.M.S.; Mr. and Mrs. S. J. Harrison, and two children, Mr. and Mrs. C. E. Draper and four children, Mr. and Mrs. H. I. Smith, and two children, Miss Lillian Cookson, M.E.F.B. for Canada, Rev. and Mrs. J. Brock and one child, C.I.M.

18th, for U.S.A., Rev. and Mrs. A. G. Parker, Jr., and two children, Mr. K. K. Thompson, P.N.; Mr. Harold Giffin, Mr. Theodore Lavers, A.B.F.M.S.

20th, for U.S.A., Rev. and Mrs. P. R. Bakeman and four children, A.B.F.M.S.; Mr. and Mrs. J. E. Skinner and one child, Mr. R. H. Steininger, M.E.F.B.

23rd, for U.S.A., Dr. W. H. Dobson and one child, P.N.; Rev. and Mrs. J. M. Yard and four children, M.E.F.B.; for Norway, Mr. and Mrs. H. I. Ingwards and one child, N.M.C.; for Sweden, Miss B. M. P. Pettersson, S.M.C.

24th, for U.S.A., Miss Ruth C. Williams, Rev. and Mrs. J. T. Bickford and two children, Dr. Susan S. Waddell, Miss Minnie C. Witmer, Dr. Annie V. Scott, P.N.; Mr. and Mrs. F. C. Havighurst and two children, M.E.F.B., Mr. Douglas Rugh, Y.M.C.A.

30th, for U.S.A., Miss Anna R. Clark, Mr. H. R. S. Benjamin, Miss Lelia B. Droz, Miss Arcola I. Pettit, A.B.F.M.S.; Miss Mary Millican, Rev. J. H. Arthur,

Miss E. M. Gauss, Rev. and Mrs. H. E. Chandler, P.N.

JULY:

2nd, for U.S.A., Miss Mabel Hall, P.N.

3rd, for U.S.A., Miss Dorothy Mackeown, Miss Ada Russell, Dr. W. L. Berst, and two children, Miss Alice Carter, Miss Anna E. Moffet, P.N.; Miss Evelyn Speiden, A.B.F.M.S.; Mr. and Mrs. R. M. Hersey and three children, Y.M.C.A.

7th, for U.S.A., Rev. and Mrs. C. H. Corbett and three children, P.N.

8th, for U.S.A., Miss Marguerite Atterbury, P.N.

9th, for U.S.A., Mr. and Mrs. A. Allison and two children, Miss L. C. Wells, P.S.

11th, for U.S.A., Rev. W. M. Campbell, Miss Mae Chapin, Rev. and Mrs. P. C. Melrose and four children, Rev. and Mrs. S. C. McKee and three children, Rev. and Mrs. J. E. Kidder and two children, Miss Katherine Dodd, Rev. and Mrs. D. A. Irwin and two children, Miss Rosa Bell, Miss E. Eleanor Booth, Miss G. M. Rowley, P.N.

12th, for U.S.A., Mr. A. A. Bullock and two children, Miss Mabel L. Lee, Miss E. C. Alger, Rev. and Mrs. A. K. Whallon and three children, Rev. P. M. Hosler, P.N.; Mr. and Mrs. A. W. Martin and five children, Miss Sarah Redmond, Mr. C. O. Lee and one child, M.E.F.B.; Miss Jean Nienhuis, Miss Holkebaer, R.C.A.

13th, for U.S.A., Rev. C. Ghiselin, Jr., Miss G. Farr, P.S.; Mr. and Mrs. R. R. Gailey, Dr. and Mrs. H. F. Ward, Y.M.C.A.

14th, for U.S.A., Miss C. Lewis, Y.M.; Mr. H. A. Matsinger, A.C.M.; for Germany, Mr. and Mrs. G. F. A. Krienke, A.C.M.

21st, for England, Miss A. Haslam, Miss U. K. Shebbeare, S.P.G., Miss L. Ball, U.M.C.; for India, Mr. and Mrs. T. J. Hollander and two children, A.C.M.

22nd, for U.S.A., Miss M. Demarest, S.B.C.

CORRECTION.

In the review of "Christian Missions and Oriental Civilizations," in the August issue, the price was given as "Mex. \$6.00 (50 per cent discount to missionaries)." We are informed it should have been *fifteen per cent* as the discount to missionaries.

